



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

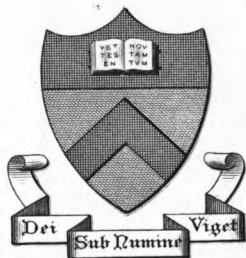


32101 077791083

2235
325

2235
325
1887

Library of



Princeton University.

Oriental Book Fund

ܬܪܬܘܡܐ ܕܠܗܘܐ ܕܥܠܡܐ ܕܥܠܡܐ

A TREATISE

ON

SYRIAC GRAMMAR

BY

MÂRD ELIÂ OF SÔBHÂ

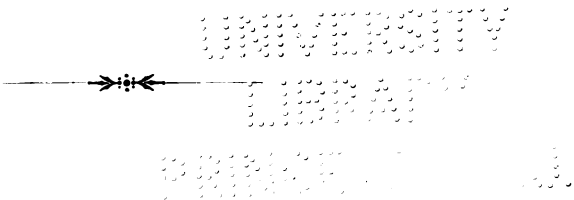
Elias bar Shînaya, metropolitan of Nisibis

EDITED AND TRANSLATED

FROM THE MANUSCRIPTS IN THE BERLIN ROYAL LIBRARY

BY

RICHARD J. H. GOTTHEIL.



BERLIN

WOLF PEISER VERLAG.

LONDON

NEW-YORK

TRÜBNER & Co.

B. WESTERMANN & Co.

1887

Printed by W. Drugulin, Leipzig.

VERLAG
VON
J. B. NEUBAUER

TO MY DEAR PARENTS,

IN FILIAL AFFECTION

THE EDITOR

2235
325

JUN 15 1901 149439

CONTENTS.

	Page.
Preface	5
The Manuscripts	13
Translation:	
Introduction	24
Chap. I. The letters of the alphabet.	25
Chap. II. Letters in motion and at rest.	27
Chap. III. Radical and servile letters.	28
Chap. IV. On the letters which are called case-letters.	30
Chap. V. On Rukkâhâ and Kuššâyâ.	33
Chap. VI. Rukkâhâ and Kuššâyâ with pê.	36
Chap. VII. On the letters which are absorbed.	37
Chap. VIII. On the letters which are assimilated.	38
Chap. IX. On the letters which interchange with each other	40
Chap. X. On the S'yâmê points.	41
Chap. XI. On the pronounciation of the Syriac letters.	44
Chap. XII. On the general points of punctuation.	44
Chap. XIII. List of nouns, together with the inflection of verbs	46
Notes	1*—60*
Appendix	61*—67*
Additions and Corrections	68*—71*
Syriac Text	u—r

PREFACE.

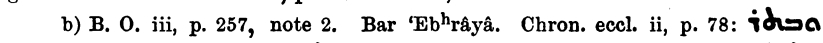





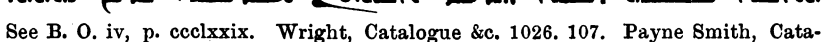
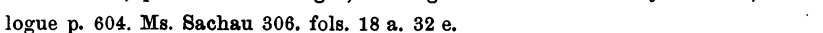
Some time ago Professor Sachau drew my attention to certain parts of the K^thâb^hâ d^hsemhê of Bar 'Eb^hrâyâ. After a careful study of that work, and after having gained a better insight into the manner, in which the author had composed his many other writings, I found it necessary, to search for all possible sources, from which the celebrated Map^hr^eyân might have drawn his knowledge. I felt certain, that, had any important grammatical treatises been brought to light before his time, he surely, to judge from his other works, would have made good use of them.

For a native Syrian Grammarian, there are three sources, from which he may gather his information: from the works of his own native grammarians; from those of his Arabic teachers; and, indirectly from the τέχνη of the Greeks.^{a)} It was especially the first of these sources, which interested me in regard to Bar 'Eb^hrâyâ. To the end of being better informed on that point, I read and copied as many of the native Syrian Grammarians, as were to be found in the collections here. That of Professor Sachau—now the property of the Royal Library in Berlin—together with two Mss. from the Petermann collection, gave me all the material I needed. Very soon my attention was particularly drawn to two of the smaller grammatical compendia; very different from each other in the subject matter, but as similar in the brevity, and clearness,

a) ZDMG. xxvi, p. 822. In what way these three can be combined(?), one can best see in the tûrâs mam(1)lâ of Eliâ of Tîrhân, ed. Baethgen, Leipzig 1880.

of their diction: the one—which I here publish—the *tûrâs mam(1)lâ* of Eliâ of Šôb^hâ^{a)} (Nisibis), the other the *nišâ d^hegrammatikût^hâ* (τέχνη γραμματική) of Jausep^h Hûzâyâ.^{b)} As Jausep^h Huzâyâ flourished about the year 580—a hundred years before Ja'kôb^h of Edessa, and nearly 300 before Hōnain bar Ishâk, I eagerly went to work, at what, I believed, would bring us one point further in understanding the relationship, in which the first Syrian Grammarians stood to their Greek teachers.^{c)} My hopes were realized; but in a manner different to what I had expected. The *nišâ d^hegrammatikût^hâ* turned out to be *the* τέχνη γραμματική—the celebrated compendium of Dionysius Thrax.^{d)} As I afterwards learned, Prof. Merx, who had discovered the same translation in two Mss. in the British Museum,^{e)} had promised an edition of the same.^{f)} I yielded to his prior rights. In the notes, however, I have cited several passages; partly, because we there reach the

a) † after 1049. See Rosen and Forshall: Cat. cod. man. orient. qui in Museo Britannico asservantur. 1838, p. 89. Steinschneider: Polemische und apologetische Literatur etc. 1877, p. 51. B. O. iii, 266.

b) B. O. iii, p. 257, note 2. Bar 'Eb^hrâyâ. Chron. eccl. ii, p. 78: 






 See B. O. iv, p. ccclxxix. Wright, Catalogue &c. 1026. 107. Payne Smith, Catalogue p. 604. Ms. Sachau 306. fols. 18 a. 32 e.

c) ZDMG. xxxii, p. 502. Steinthal, p. 25.

d) I have used the excellent edition of Uhlig, Leipzig 1883. The Syriac translation has there already been used in the text-criticism. See Uhlig: "Zur Wiederherstellung des ältesten occidentalischen Compendiums der Grammatik" Festschrift zur Begrüss. d. xxxvi. Philologenversammlung in Karlsruhe, p. 61 ff.

e) Mss. add. 14658, 14620.

f) See "Appendix artis Dionysii Thracis ab. G. Uhlig recensitae" in Programm des Gymnasium zu Heidelberg, 1880—81, p. 1 note.

last authority and starting-point for rules which the later grammarians propound, and partly to give some idea of this interesting translation.

The reasons which induce me now to edit the other of the two works are: *a)* Eliâ wrote his grammar about the same time as his namesake, Eliâ of Tîrhân; if the supposition in note 102 be right, still earlier. Whether this is so or not, Eliâ of Şob^hâ stands, as regards form and subject matter, much nearer Ja'kôb^h, than does Eliâ of Tîrhân. *b)* His style is clear and concise; the rules are given in a dry—at times monotonous—manner, but, also, without ever attempting to force the Syriac into grammatical forms to which it is quite strange. In both of these, he is the direct opposite of Eliâ of Tîrhân; who, however, for his part, as regards independence of judgement, stands far above Eliâ of Nisibis. *c)* As representative of the school of Şôb^hâ, and as starting-point for a number of later grammarians, he claims our full interest. To this last point I have paid particular attention in the notes, even at the risk of their becoming unnaturally long.

What position does Eliâ occupy in the history of the native Syrian Grammarians? Looking backwards, we have to enquire, in what relation does he stand to his predecessors? Here the answer can be very short. Of all who wrote on grammatical subjects before his time—Jausep^h Huzâyâ, Aḥud^hmê, Juḥanân Estânyâ, Ja'kôb^h Urhâyâ, Ḥonain &c. we know next to nothing. Eliâ himself mentions two authorities: Ja'kôb^h of Edessa (from the tûrâs mam(1)lâ p. 5, 8, from his letter on Syriac Orthography—although not mentioned by name—p. 12, 4) and Ḥonain (K^etâb^hâ d^he nukzê Chap. V.). I have reason to think that these are not the only passages belonging here; pp. 6, 4 and 28, 14 have undoubted reference, the one to the grammar, the other to the Letter of Ja'kôb^h.^{a)}

a) Severus of Mâr(i) Mattai and Jausep^h bar Malkôn cite these passage too; but, as I believe only at second hand, through Elia. See notes 6. 23. 30. 81.

neighbourhood of Niniveh. He studied under Bar Zô'bi; and through him was probably made acquainted with the grammar of Eliâ. From him he has taken whole passages bodily into the grammatical parts of his "Dialogues". They follow Eliâ so closely, that I have been able, at times, to make textual use of the same. See notes 23. 32. 41. 90. The dialogues are written in a peculiar manner. The same subject is treated of twice, sometimes three times. It so happens that passages from Eliâ are found—as disiecta membra—in different corners of the book. Such passages I have generally given in full. See notes 18. 23. 32. 41. 49. 58. 64. 81. 90.

The same can be said of Jausep^b bar Malkôn Bishop of Mâridîn. I have been unable to find any further information about his life.^{a)} Assemani, B. O. iii, 308. Wright, Catalogue p. 1177 do not mention a single date. I have the impression that, in point of time, he comes before the two last mentioned. He, too, has taken passages from Eliâ word for word, changing them only in so far, as it was necessary to fit them into his duodecasyllabic Metre. See notes 23. 41. 63. 79. 90. In note 48 I have given a passage, part of which is found, word for word, in Bar Zô'bi's metrical grammar.

As regards Bar 'Eb^hrâyâ, the result is not quite that which I had expected. The K^etâb^{bâ} d^{he}ṣemhê stands so high above all its predecessors, is so much more worked out, that it is difficult to find out its single parts. And yet there is no doubt, that Eliâ

ܠܡܬܪܝܩܬܐ ܕܡܬܪܝܩܬܐ ܕܡܬܪܝܩܬܐ ܕܡܬܪܝܩܬܐ ܕܡܬܪܝܩܬܐ
 ܠܡܬܪܝܩܬܐ. Sep Martin: de la Metrique chez les Syriens, Leipzig 1879.
 ZDMG. xxxiv, 509 ff.

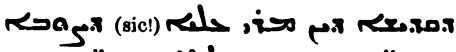
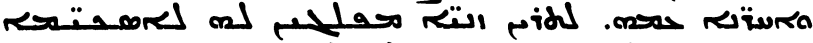
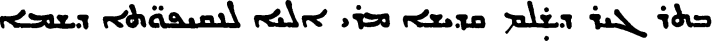
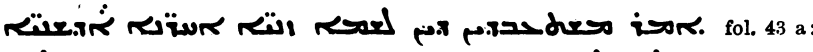

a) Severus fol. 44 b mentions a Bar Malkôn: ܐܬܝܢ ܕܡܠܟܘܢ
ܕܥܪܡܝܐ ܕܩܕܝܫܐ ܕܡܠܟܘܢ ܕܥܪܡܝܐ ܕܩܕܝܫܐ ܕܡܠܟܘܢ
ܕܥܪܡܝܐ ܕܩܕܝܫܐ ܕܡܠܟܘܢ ܕܥܪܡܝܐ ܕܩܕܝܫܐ ܕܡܠܟܘܢ

has worked here before him. (Compare the chapter on the letters which interchange with one another.) From this point of view I have cited Bar 'Eb^hrâyâ. It is possible that in one place he has Eliâ in mind (see note 44). In general compare notes 7 (= Bar Zô'bi) 13. 50. 58 &c. &c. Curious is here the part that Severus plays. In note 95 I have called attention to two chapters in the metrical grammar, which have very striking resemblance with a passage from Severus there cited. See also note 32.

Of later Grammarians Amira (*Grammatica Syriaca*, sive *Chaldaica*, Rome 1596) has made use of Eliâ (see notes 9 and 34) and Abraham Ecchelensis (see notes 53 and 54). The last of which I am sorry not to have been able to make use of. It does not exist in the Berlin Royal library.

My text is taken chiefly from Ms. Sachau 306. For the introduction, which I found only partly in one of the Mss. here, I have been able, through the kindness of Dr. Peiser, to make use of Ms. Brit. Mus. add. 25876. I have not thought it worth while to give a translation of that part of the Grammar which merely enumerates the forms. The numbering of the chapters is my own.^{a)}

It is my pleasant duty here, to thank my revered teacher Prof. Dr. Sachau for the interest he has shown in my studies, and

a) In the grammar of Bar Zô'bi there are certain extracts apparently from a work of Eliâ of Sôb'hâ (fol. 18 b)  (sic!)  fol. 26 b:  fol. 43 a:  fol. 66 b is an extract on  by Dawid^h bar Paulos which is, word for word, a translation of Dionysius (Ms. Sachau 226, fol. 49 b).

the helping hand, he has been ever ready to lend me, during my stay here in Berlin. Nor can I omit to thank Prof. Dr. Schrader and Dr. Steinschneider, for the readiness with which they have sought to further my studies. To the Royal Library in Berlin my thanks are due for the extreme liberality which its officers have shown in allowing the unlimited use of their manuscript treasures.

Berlin, March 7, 1886.

R. J. H. G.

The first of these is the fact that the
 collection of the first series of data was made
 under conditions of extreme haste and
 was of a very preliminary nature. The
 second is the fact that the collection of the
 second series of data was made under
 conditions of extreme haste and was of a
 very preliminary nature. The third is the
 fact that the collection of the third series
 of data was made under conditions of
 extreme haste and was of a very
 preliminary nature.

APPENDIX

Name	Age	Sex	Height	Weight	Measurements
John Doe	25	Male	5' 10"	175	175
Jane Doe	22	Female	5' 5"	125	125
John Doe	28	Male	6' 0"	185	185
Jane Doe	24	Female	5' 8"	145	145
John Doe	30	Male	6' 2"	195	195
Jane Doe	26	Female	5' 10"	155	155
John Doe	32	Male	6' 4"	205	205
Jane Doe	28	Female	5' 12"	165	165
John Doe	34	Male	6' 6"	215	215
Jane Doe	30	Female	5' 11"	175	175
John Doe	36	Male	6' 8"	225	225
Jane Doe	32	Female	5' 10"	185	185
John Doe	38	Male	6' 10"	235	235
Jane Doe	34	Female	5' 11"	195	195
John Doe	40	Male	7' 0"	245	245
Jane Doe	36	Female	5' 12"	205	205
John Doe	42	Male	7' 2"	255	255
Jane Doe	38	Female	5' 11"	215	215
John Doe	44	Male	7' 4"	265	265
Jane Doe	40	Female	5' 10"	225	225
John Doe	46	Male	7' 6"	275	275
Jane Doe	42	Female	5' 11"	235	235
John Doe	48	Male	7' 8"	285	285
Jane Doe	44	Female	5' 12"	245	245
John Doe	50	Male	8' 0"	295	295
Jane Doe	46	Female	5' 11"	255	255

THE MANUSCRIPTS.

Ms. Sachau 306, on cotton paper, folio, consisting of 127 leaves. There are, in addition, 5 detached leaves, which I believe to have originally belonged to the volume. The kurrâs were formerly 14 in number. The numeration of the kurrâs is with red and black ink, at the beginning and end of each kurrâsah. The divisions, even the smallest, are written in red ink. Many leaves are much stained through wet—especially the lower part. This manuscript is written in a good modern Nestorian hand—mostly carefully punctuated—by a Deacon Suhru^{a)} (fol. 111 a) son of the deacon Juhanân from (the convent?) of Be(i)t^h Gûd^hu^{b)}, under the jurisdiction of Gâzart^ha Zab^hdaita (Be(i)t^h Zab^hdê)^{c)} in the neighbourhood of Mosoul (fol. 124 a); and was finished towards the end of Elul on a Thursday morning, in the year ١٧٣٥ A. Gr. = 1735 A. D.

The volume contains:

On the outward page of the first leaf some carelessly written Syriac-Caršunic glosses, some of which can with difficulty be read
 ܠܡܢ ܐܠ. ܡܢ ܪܒ. ܡܢ ܡܢ ܐܠܒܕܝ. ܕܡܢ. [ܡܢ] ܬܫܚܪܐ ܬܫܚܪܐ
 ܬܫܚܪܐ ܬܫܚܪܐ. ܬܫܚܪܐ ܬܫܚܪܐ. ܬܫܚܪܐ ܬܫܚܪܐ. They seem
 to be taken from the ܡܢ ܬܫܚܪܐ ܬܫܚܪܐ of Eliâ of Nisibis (Mss.
 Sachau 101. 102. 105)

a) Perhaps = Σεῦρος. Wright, Cat. 80 col. 2^b.

b) Wright, l. c. 707 col. 2.

c) ܒܐܕܝ B. O. iii², p. dccxxxiii. Rosen and Forshall p. 60 c. 1. Hoffmann: Persische Märtyrer p. 23.

- Digitized by Google

V. fol. 120 a. On the four chief interpunctuation marks. Fol.

119 Mâr(i) Abbâ kâthôlikâ is mentioned. Subscription ܡܠܟܐ

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ. ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ. Following in very minute

script: ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ. See note 94.

VI. fol. 120b—124 a. Explanation of philosophical terms. Be-

ginning: ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.

VII. fol. 124 a. The greek numerals ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ. Sub-

script.: ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ.

VIII. fol. 124a. A few lines from Epiphanius on Weights and

with directions for their use. On the third page a list of the stones in Aarons breastplate:^{a)} [כֶּהֱנֹתֶיךָ] כִּי־הָיוּ אֲבִיבִים
 .יָזוּ .כֶּהֱנֹתֶיךָ .כִּי־הָיוּ .כֶּהֱנֹתֶיךָ .כִּי־הָיוּ .כִּי־הָיוּ
 Then follow again the Arabic months, the number of their days, and a computation of the **כֶּהֱנֹתֶיךָ** **כִּי־הָיוּ**. On the other side of the page another large circle with circles interwoven, upon which pious sayings and wishes are written. Leaves 4 and 5 contain a short explanation of the occasion for which most of the Psalms were composed—introduced with **כִּי**. On the second page of the fifth leaf a direction for making ink **כֶּהֱנֹתֶיךָ** **כִּי־הָיוּ** **כֶּהֱנֹתֶיךָ** **כִּי־הָיוּ**. On the last page of the Ms. some pious verses in a careless hand.

Ms. Sachau 5. Paper, quart, written in a large modern nestorian hand. There were originally 12½ kurrâs of 10 pages each, with alternately 18 or 19 lines to the page. The divisions are marked in exceedingly large red letters. The number of each kurrâsah is given in red and black letters at the beginning and end. The binding is made up of leaves which, I believe, have been taken from Ms. Sachau 167. The Ms. is divided into two parts by a double pagination. Following leaves are wanting from the first part: fols. 1—4 a, 10, 39, 46; from the second: fols. 21—27 (excl.)—fol. 1 is in tatters; p. 57 has been left out by mistake. The Ms. has been written by one Šem'ôn telkep^hnâyâ bar Paṭrôs; and contains

A. I. fol. 4 a—9 a. Imperfect at the beginning, **כֶּהֱנֹתֶיךָ**, conjugation of the verb **כִּי**. Subscription: **כֶּהֱנֹתֶיךָ** **כִּי־הָיוּ**

כֶּהֱנֹתֶיךָ **כִּי־הָיוּ** **כֶּהֱנֹתֶיךָ** **כִּי־הָיוּ** **כֶּהֱנֹתֶיךָ** **כִּי־הָיוּ** **כֶּהֱנֹתֶיךָ** **כִּי־הָיוּ**

II. fol. 9 b—56 b. Grammar of Eliâ of Sôb^hâ. On fol. 51 a

a) Extract from Lagarde: Praetermissorum libri duo p. 93, 91—98.

VII. fol. 46 b—52a. Mār(i) Jaḳôb^b of Batna (S⁸rug^b) on Exile^{a)}
in duodecasyllabic metre. Superscription: ܡܪܝܢ ܝܥܩܒ ܕܒܬܢܐ ܕܫܪܥܝܬܐ
ܡܪܝܢ ܝܥܩܒ ܕܒܬܢܐ ܕܫܪܥܝܬܐ, ܡܪܝܢ ܝܥܩܒ ܕܒܬܢܐ ܕܫܪܥܝܬܐ
ܡܪܝܢ ܝܥܩܒ ܕܒܬܢܐ ܕܫܪܥܝܬܐ. Subscription: ܡܪܝܢ ܝܥܩܒ ܕܒܬܢܐ
ܡܪܝܢ ܝܥܩܒ ܕܒܬܢܐ ܕܫܪܥܝܬܐ, ܡܪܝܢ ܝܥܩܒ ܕܒܬܢܐ ܕܫܪܥܝܬܐ
ܡܪܝܢ ܝܥܩܒ ܕܒܬܢܐ ܕܫܪܥܝܬܐ, ܡܪܝܢ ܝܥܩܒ ܕܒܬܢܐ ܕܫܪܥܝܬܐ.

[illegible]

d) See Fried. Baethgen: *Fragmente syrischer und arabischer Historiker*
1884.

[illegible]

a) Read **יְהוָה אֱלֹהֵינוּ** B. O. iii, p. 308.

b) Hoffmann: Auszüge aus syrischen Akten persischer Märtyrer, p. 215, n. 1715.

c) ξενοδοχεῖον, Payne Smith, col. 183.

d) Rosen and Forshall's Catalogue &c., pp. 4 and 5. B. O. ii, 61a. Wright: Catalogue p. 756a. Sachau: Reise in Syrien und Mesopotamien p. 359.

e) Is this identical with Bê(i)t^h Mar(i) Gîwargîs Wright, Cat. p. 707?

TRANSLATION.

INTRODUCTION.

To the excellent tree which is planted by the river of kindness, which bringeth forth the fruits of righteousness, the leaves of whose excellency do not wither^{a)}—desirable young man^{b)}, blessed youth, beloved of us, crown of our head—a pious deacon, a ready scribe^{c)}, sustained by the everlasting love of the Lord, thy unworthy 5 Eliâ greets thee in (the name of) the Messiah, who has instructed thee in his teaching, who hath taught thee these secrets of his knowledge, and prayeth, that everything that appertaineth to thee and thine shall be supported as becometh his name, and be carried out to thy profit. And (thus) I say: Thy cherished letter, O beloved one, 10 has reached me—May our Lord preserve thy life!—I rejoiced at its coming, and am thankful to the Lord for thy preservation. I have considered what thou hast written, and that thou hast exhorted and begged me to write on grammatical subjects, that is, on Syriac Orthoepy. But on account of the many worldly affairs (which 15 demanded my attention) I have been hindered, until now, from fulfilling thy wish. (Now) that I have found a little rest, I commence to write in brief, that which thou hast wished, for the recreation of thy brotherliness. I am (however) persuaded, that thou wilt

a) ψ 1, 3.

b) Ezekiel 23, 6.

c) 3 Esdra. VIII, 3. Thus Ms. Sachau 5 and Ms. Brit. Mus. It is unusual, however for a writer to praise himself in this way.

(also) find excellent and praiseworthy^{a)} things in such, of which I have made no mention, having to desist from a lengthy exposition.

Relying upon the might of our Lord Jesus, the Messiah, I commence to write the Syriac Orthoepey¹ composed by Mâr(i) Eliâ, Metropolitân of Şôb^bâ and of Armenia. O Lord sustain me! and bring me, through thy mercy, to the completion (of this book). Amen.^{b)}

CHAPTER I.

I commence with the letters of the Alphabet. One must know, that the beginning and foundation of orthoepey and orthography are the written letters, such as are called k^thîb^bât^bâ.²

Among the Greeks their number is twenty-four; among the Romans—as Ja^ckôb^b 'Urhâyâ has shown in his tûrâş mam(l)lâ³—twenty-three; among the Copts thirty; among the Armenians thirty-six; among the Hindus fifty-two. All these nations write and read all words that are written for them, [simply] by writing their letters, without (feeling the need of) explanatory points. But the Hebrews, Syrians, Persians, Kuşites, Elamites⁴, Medes, Phoenicians, Alani, Arabians, and other (nations) unknown to us, have not enough letters to express the words which they write, i. e. which they write in their language, and to read them, as they are, rightly. On that account they were compelled to place points over the letters, so as to distinguish the vowels and words⁵ from each other.

a) M^esabb^ek^hânyât^hâ, the Ms. has plainly M^esabb^elânyât^hâ which I do not understand.

b) B: Relying upon the divine might and faithfulness, I begin to write the orthoepey of the Aramaic i. e. of the Syriac language, and (?) the book of Mâr(i) Elia, Metrop. of Nisibis. Letter to him who put a question to him. Lord! Sustain me! Amen!—C: In the name of our Lord, and in the (name) of God we begin to write the first book of the Grammar written by the Bishop Eliâ, Metropolitan of Şôb^hâ; and another book (composed) by Rabbân Juhanân bar Zô^bi.

On that account (too), they are only able to read correctly either by an act of divination, or by tradition, or by means of much toil.⁶

The letters of the Syriac alphabet are (in number) twenty two.⁷ Following in their order: Âlap^h, bê(i)t^h, gâmal, dâlat^h, hê, wau, zain, hê(i)t^h, têt(i)t^h, yûd^h, kâp^h, lâmad^h, mîm, nun, semkat^h, 5 'ê, pê, şâdhê, kôp^h, rîš, šin, tau. Of these⁸, some are pronounced by means of the throat and the root of the tongue; such are four: âlap^h, hê, hê(i)t^h, 'ê; some, again, by means of the middle of the tongue and the palate; such are three: gâmal, kâp^h, kôp^h; some, in that the tongue is at rest, and the mouth open; such are two: wau, 10 yûd^h.⁹ One is pronounced through the middle of the tongue and the upper part of the palate; such a one is lâmad^h.¹⁰ Four are formed by (a forcible emission of) breath. These are called sibilants, because, through them, one is able to hiss, as long as the breath lasts. Such are zain, semkat^h, şâdhê, šin.¹¹ One is pro- 15 nounced by the extreme part of the tongue and the lower teeth; —namely rîš.¹² Three are formed by the extreme part of the tongue and the upper teeth; namely: dâlat^h, têt(i)t^h, tau. One, further, is pronounced by the extreme part of the tongue, and above the upperteeth—nun. Three are pronounced by the lips: bê(i)t^h, mîm, pê. 20

These, then, are the twenty-two letters; and this is their order, according to the succession of their pronunciation:¹³ âlap^h, hê, hê(i)t^h; gâmal, kâp^h, kôp^h; wau, yûd^h; lâmad^h; zain, semkat^h, şâdhê, šin; rîš, dâlat^h, têt(i)t^h, tau; nun; bê(i)t^h, mîm, pê. Such is their order according to the natural pronunciation of the con- 25 sonants. But, among all nations possessing a written language,¹⁴ their order as written letters is different from that according to their pronunciation. And with good reason has this been so arranged by our forefathers. For were they, as written letters, arranged according to their pronunciation, it would be difficult 30 for the scholars to learn them^a; for the scholar can impossibly

a) dūrāsā d^habb^ehê(i)n?

read¹⁵ for âlap^h, bê(i)t^h, gâmal, dâlat^h—âlap^h, hê, hê(i)t^h, 'ê. (For that reason) âlap^h has been placed as the first letter, because its place of pronunciation precedes that of all the other letters.¹⁶ After it bê(i)t^h has been placed, the pronunciation of which proceeds from the lips, at a distance from the (place of) pronunciation of the âlap^h. After it gâmal has been placed, which is pronounced by means of the tongue and the palate, at a distance from the pronunciation of bê(i)t^h. In the same way, one letter has been placed after the other, at a distance from the pronunciation of the preceeding and following letters; in such a way that the reading of their series is made easy for scholars. In such wise they are arranged in all the written languages; for in every language it is difficult—not easy—, if two letters, the places of pronunciation of which are near to each other, follow one upon the other in speaking, without a vowel coming between them; as hê(i)t^h, I say, with 'ê or zain with semkat^h, or gâmal with kôp^h.

This, then, suffices on the Pronunciation and Order of the letters.

CHAPTER II.

WE WILL NOW SPEAK ON LETTERS WHICH ARE IN MOTION AND LETTERS WHICH ARE AT REST.¹⁷

Among the Arabs, the letters which are moved are divided into three classes; among the West-Syrians into five. But among us East-Syrians, they are divided into seven classes,¹⁸ (1) such as are pronounced with z^hkâp^hâ, I say, (2) with r^hb^hâsâ, (3) with p^ht^hâhâ, (4) such as stand before a letter with r^hwâhâ, (5) with 'elâsâ, (6) with 'assâkâ, and (7) such as stand before a letter with h^hb^hâsâ.

(1) Such letters as have z^hkâp^hâ^{sukun} are as âlap^h and dâlat^h in 'âd^hâm (man), as lâmad^h and hê in 'allâhâ (God). (2) r^hb^hâsâ as the

âlap^h in 'ešâyâ¹⁹, und hê(i)th in hêlmâ (sleep); (3) pthâhâ as the âlap^h in 'allâhâ and the 'ê in 'ap^hrâ (dust); (4) such as are before a letter with r^wâhâ, as the âlap^h in 'ô (ô) and kâp^h in 'arkônâ (ἀρχὼν); (5) before a letter with 'elâšâ as nun in nûrâ (fire), šin in šurâ (wall); (6) before a letter with 'assâkâ as âlap^h in 'ê(i)l, bê(i)th 5 in bê(i)l; and (7) before a letter with h^bâšâ, as âlap^h in 'id^hâ (hand), dâlat^h in šaddîk (righteous).

One must know, that the expressions allîšût^hâ and r^wihût^hâ are used of wau; massâkût^hâ and h^bîšût^hâ of yûd^h.

The sign of a letter with zekâp^hâ is two points which are 10 placed, one over the other, in a straight line, above the letter. These are (also) called šešlâ d^hal^eel²⁰ (upper šešlâ). The sign of a letter with r^bâšâ is two points, which are placed, the one beneath the other, in a straight line, beneath the letter. These are (also) called šešlâ d^hal^et^haht (lower šešlâ). The sign of a letter with pthâhâ is 15 two points, of which the one is placed above, the other below, (the letter). The sign of wau r^wihût^hâ is one point, placed above (the letter). The sign of wau 'allîštâ is a point placed underneath (the letter). The sign of yûd^h massaktâ is two points placed underneath the preceding letter. The sign of yûd^h h^bîštâ is a point which is placed above 20 (the letter).

Letters at rest²¹ are all such as have neither z^kâp^hâ, nor h^bâšâ, nor pthâhâ; as lâmad^h in malkâ (king), bê(i)th in b^râ (son). In the same manner every wau with r^wâhâ or 'elâšâ, and every yûd^h massaktâ and h^bîštâ is called (at rest); as wau in 'ô, hû 25 (he) š^bû (thing), and yûd^h in gê(i)r and bê(i)th (house).

This suffices on letters in motion and at rest.

CHAPTER III.

LET US NOW TREAT OF RADICAL²² AND SERVILE LETTERS.

Radical letters²³ are such as are never separated from the 30 word, being found in every form in which that word is spoken,

as 'ê, bê(i)t^h, dâlat^h in 'eb^had^h (to make). For, in all the forms in which this word is used, these letters are never wanting. Servile letters are divided into two classes; (1) such as add to the word a (new) meaning, and (2) such as are used only according to custom (without being heard in the pronunciation). Servile letters which add a (new) meaning, are such as wau in 'âb^hôd^hâ (maker), kâtôlâ (killer), nâsob^hâ (one who takes), which have active meaning; as yûd^h in 'eb^hid^hâ, (something made) k^hîlâ (killed), n^hsîb^hâ (taken), which have passive meaning; as wau in šuhl^hp^hâ (change), sugg^hnâyâ (alteration), šurtâhâ (abundance)—which have active as well as passive meaning. So also mîm and nun in m^hšabb^hânâ (one who praises), m^hadd^hrânâ (helper), m^hsaiânâ (one who attacks)—which have active signification; mîm and tau in meth^hma(l)lânâ (that which can be spoken), meth^hab^hdânâ (that which must be made), meth^hhabb^hlânâ (that which is corruptible)—which have a passive signification; and as yûd^h and âlap^h in allâhâyâ (godly), m^hšihâyâ (pertaining to the messiah), R(h)ômâyâ, Jaunâyâ; as nun and âlap^h in 'ar^hânâ (earthly), besrânâ (carnal); and as nun, yûd^h, âlap^h in 'arânâyâ, besrânâyâ, rûhânâyâ, which (letters) indicate 20 nomina derivata.²⁴ In the same manner (are servile) âlap^h in 'ek^hôl (I shall eat), 'eštê (I shall drink), 'et^hbassam (I shall have pleasure), the nun in nê^hkôl, neštê, net^hbassam; tau in tē^hkôl, teštê, tet^hbassam. In the same manner âlap^h and tau in 'et^h'eb^hed^h (it was made), 'et^hn^hseb^h (it was taken), 'et^hn^hseb^h (it was planted)—which indicate 25 a passive perfect (tense); mîm and tau in meth^h'eb^hed^h, meth^hn^hseb^h, meth^hn^hseb^h—which express a passive present (tense); and (as) nun and tau in net^h'eb^hed^h, net^hn^hseb^h, net^hn^hseb^h—which indicate a passive future (tense).

Servile letters which are used only according to custom, are 30 divided into such as are generally used, and such as are specially used. Servile letters which are in general use, are such as are expressed in every writing, according to the opinion and custom

of our ancestors: as yûd^h in 'et^hmâl(i)²⁵ (yesterday), 'ešt^oḵad^h(i)²⁷ (the year before), m^enatmâl(i) (the day before yesterday), menšel(i) (suddenly), R(h)ômâ, 'Antiôk^h(i).²⁶ According to the custom of our forefathers, such are expressed in every writing. Servile letters in special use, are such as are added only in the Bible—as ḥê(i)t^h and 5 nun²⁹ in 'âb^hdîn ḥ^enan (we are making), ḵârê(i)n ḥ^enan (we are calling), ṣab^hê(i)n ḥ^enan (we wish). Such are found only in the Bible,²⁸ according to the custom of the Palestinian Syrians,³¹ who translated the Holy Books into the Syrian Language. For they require ḥê(i)t^h and nun (to be written) in such words, as one can 10 learn from the old books of the old teachers, who wrote and spoke the Palestinian language. Jaḵôb^h 'Urhâyâ³⁰ is of opinion, that the reason why ḥê(i)t^h and nun are added in such cases is to differentiate words that are written alike, as ḵârê(i)nan from ḵeryânan (our reading), ṣâb^hê(i)nan from ṣeb^hyânan (our wish), bânê(i)nan 15 (we are building) from benyânan (our building), and the like.

This, too, suffices on Radical and Servile letters.

CHAPTER IV.

WE WILL NOW SPEAK OF THE LETTERS WHICH ARE CALLED CASES.³²

The letters which are called cases are four: bê(i)t^h, dâlat^h, 20 wau, lâmad^h. These letters are called cases^{a)} because they fall (i. e. they come to stand) before nouns, as one says: b^ep^hag^hrâ (in a body) d^ep^hag^hrâ, w^ep^hag^hrâ, l^ep^hag^hrâ; b^esusyâ (in a horse) d^esusyâ, w^esusyâ, l^esusyâ; b^epaṭros, (with Peter), d^epaṭros, w^epaṭros, l^epaṭros. Of these only two stand before verbs,³³ namely: dâlad^h and wau; 25 as one says: da^eb^had^h, wa^eb^had^h; w^ee^eb^hdet^h, w^ee^eb^hdat^h; d^ene^eb^had^h, w^ene^eb^had^h. Bê(i)t^h and lâmad^h never stand before a verb.

a) German 'Fälle'. I use the word 'case' for the letter which denotes that case.

One must know that it happens that but one case stands before a word; as one says: ballâhâ, dallâhâ, wallâhâ, lallâhâ; at times two, as when one says: d^ob^hallâhâ, w^od^hallâhâ; at times three, as when one says: bad^{he}lallâhâ, wad^{he}lallâhâ, lad^{he}b^hallâhâ; at times all four, as one says: w^ob^had^{he}lallâhâ, w^olad^{he}b^hallâhâ etc.

- ① One must know, that when a case comes before a word, the first letter of which has a vowel—said case is pronounced without a vowel; except where the first letter is an âlap^h, whose vowel, then, is thrown upon the case, alike if said case be one letter or more.
- ② If now this case comes before a word, whose first letter is vowelless, the case is pronounced with p^tâhâ; except when the first letter of the word is an âlap^h, as the âlap^h in ʿnâšâ (man)³⁴ 'arâ (land), which causes the preceeding case to become vowelless—be this case one or more. ③ If two cases come before a word, whose first letter has a vowel, the first case is pronounced with p^tâhâ, the second is left without a vowel; as one says: wal^oḥakkimâ, dal^oḥakkimâ, bad^{he}ḥakkimâ, lad^{he}ḥakkimâ. ④ Is, however, the first letter of the word vowelless, then the first case remains, also, without a vowel, the second being pronounced with p^tâhâ; as one says: 20 b^od^ham^ošihâ, w^olam^ošihâ, d^ob^ham^ošihâ l^od^ham^ošihâ. ⑤ If three cases come before a word, whose first letter has a vowel, the first and third cases are pronounced with a vowel, the second, however, with p^tâhâ; as one says: w^olad^{he}malkâ, w^od^hab^{he}sehyôn, w^od^hab^{he}e(d)tâ.
- ⑥ If the first letter of the word be vowelless, the first and third cases 25 are pronounced with p^tâhâ, the second vowelless; as one says: lad^{he}b^ham^ošihâ, wad^{he}b^ham^ošihâ. ⑦ If four cases come before a word, whose first letter has a vowel, the first and third cases are pronounced with p^tâhâ, the second and fourth (remain) vowelless; as one says: wal^od^hab^{he}ziwâ, wal^od^hab^{he}e(d)tâ, and as in the book 30 [of Samuel]³⁵ wal^od^hab^{he}râk^hil, wal^od^hab^{he}kuryâ. If, however, the first letter of the word be vowelless, the first and third case remain without a vowel, the second and fourth are pronounced with

p^{et}hâhâ; as one says: w^{el}ad^{heb}am^{eshî}hâ, w^{el}ad^{heb}at^{nânâ}, w^{el}ad^{he}-bak^{he}yânâ.

In short³⁶—one must know, that every case wich comes before a word, is pronounced, either without a vowel, or with p^{et}hâhâ. If, however, the first letter of the word be an âlap^h, said âlap^h throws³⁷ 5 its motion or rest on the case preceeding. Two case-letters (both) vowel-less, or (both) pronounced with p^{et}hâhâ, do not occur.³⁸

* One must know, that in the Bible there are certain words which do not follow these rules; as the words: dišô', daihûd^{hâ}, damâ", daihûd^{hâyê}, dad^hyâtê(i)kê. These (are pronounced in this 10 manner) for reasons otherwise apparent to the discerning.³⁹ They are not pronounced according to the rules here laid down; for when we say dab^hišô', wališô', we pronounce the case with p^{et}hâhâ (instead of without a vowel). Also when we say baihûd^{hâ}, daihûd^{hâ}⁴⁰, lai^hhûd^{hâ}, wai^hhûd^{hâ}; and thus when we say baihûd^{hâyê}, daihûd^{hâyê}, lai^hhûd^{hâyê}; 15 and when we say bamâ", damâ", wamâ", lamâ", we pronounce the case before mim with p^{et}hâhâ. When we say: bad^hyâtê(i)kê', wad^hyâtê(i)kê', lad^hyâtê(i)kê', we pronounce the case before dâlat^h with p^{et}hâhâ. Only in one place (where this word occurs) do we leave the case before dâlat^h vowelless, and that is, in the fourth section 20 of Hosea^{a)}, where this word occurs thus: w^{el}wad^hyâtê(i)kê' 'am 'at^hôrâyê 'eb^had^h(u) (and they do make a covenant with the Assyrians) where the wau before the dâlat^h of d^yyâtê(i)kê', is vowelless.

This then suffices on the cases.

a) 12,2.

CHAPTER V.

WE WILL NOW TREAT OF THE LETTERS WHICH ARE PRONOUNCED
WITH RUKKÂĤÂ AND KUŠŠÂYÂ.⁴¹

Such are six: bê(i)t^h, gâmal, kâp^h, pê, tau. The rules for the
5 placing of rukkâĥâ and kuššâyâ in respect to pê, are different to
those of the other five—as we will show further on. ⁽¹⁾When one
of these five other letters, bê(i)t^h, I say, and gâmal, kâp^h, pê,
tau, stands at the beginning of a word, it is pronounced with
kuššâyâ, as one says: baitâ (house), gab^hrâ (man), dinâ (judgement),
10 kâhnâ (priest), tammimâ (righteous). ⁽²⁾If a case comes before the
word, it causes the first letter of the word to be spoken with
rukkâĥâ; as one says: b^eb^haitâ, d^eb^haitâ, w^eb^haitâ &c. ⁽³⁾If the first
letter of the word be a vowelless tau, upon which a dâlat^h or tau
with vowel and rukkâĥâ follows, and one of the cases comes before
15 the word,—then is the tau at the beginning of the word not pro-
nounced with rukkâĥâ, but with kuššâyâ;⁴² as we read, watt^ed^hûn
'urlût^hâ^{a)} (and uncircumcision shall judge), watt^ed^huṣ(i) 'ar'â^{b)} (let the
earth be glad), w^elatt^ed^hayâ d^hain^ekûk^h^{c)} (the breasts which suckled
thee), watt^et^hûb^h(i) ['ar'â men 'aulâ(h)]^{d)} (and the earth shall turn
20 from its wickedness), watt^et^hûb^hûn. ⁽⁴⁾If the tau at the beginning of the
word be pronounced with a vowel, then with rukkâĥâ, as we say:
b^et^hed^hmurtâ, d^et^hed^hmurtâ &c. ⁽⁵⁾If the first letter of the word be dâlat^h
or tau with a vowel, before which a dâlat^h as case comes, and before
this another case—then is the dâlat^h which is the case before the first
25 letter of the word, pronounced with kuššâyâ; as we say: wad-

a) Romans 2, 27.

b) ψ 96, 11; 97, 1. The Mss. give watt^ed^huṣ without yûd^h. But comp.
Severus and Bar 'Eb^hrâyâ i, 221, 3.

c) Luke 11, 27. d) According to Bar 'Eb^h. i, 221, 3.

d[°]d^hâmê, wadd[°]t^hed^hôn. If the first letter of the word be vowelless, the case is pronounced with p[°]t^hâhâ, the first letter of the word with rukkâhâ; as we say: w[°]d^had^he[°]yâšâ, w[°]d^hat^hewât^hâ, w[°]d^hat^he[°]yâb^hût^hâ. If one of these (five) letters be one of the radical letters of a word, and that word is a noun, as that noun is pronounced, 5 masculine or feminine, singular or plural, or a form ending in nâ, as gab^hyâ, gab^hyê, g[°]b^hayâ, g[°]b^hit^hâ, gab^hyât^hâ, gab^hyaî, gab^hyâk^h, g[°]b^haik^hôn—in the same manner is that word pronounced (in respect to rukkâhâ and kuššâyâ) in all other forms and in all the forms with personal suffixes in which these forms occur. Except 10 in a few cases; such as margâ (meadow) mar[°]g^hê (pl.); [°]esbâ (herbs) [°]es[°]b^hê; pelgâ (part), pel[°]g^hê; zelgâ⁴³ (splendour), zel[°]g[°]ê;⁴⁴ gunbâ⁴⁵ (theft), gun[°]b^hê.

If one of these letters belongs to the radical letters of a verb, as it is pronounced in one of the forms of the verb—indicating 15 one of the tenses—in the same manner is it pronounced (as regards rukkâhâ and kuššâyâ) in all the examples of that form and of that tense, and likewise (in all the forms) of that tense with the personal suffixes.⁴⁶ Except when the verb indicates the future tense, and the nun at the beginning is vowelless, the letter fol- 20 lowing pronounced with rukkâhâ or p[°]t^hâhâ, or is a k[°]d^hâm allîšt^hâ—as n[°]b^hassem, n[°]g^hannê, n[°]d^habbar, n[°]k^hanneš, n[°]d^hûn, n[°]d^hûš, n[°]t^hûb^h—in all these verbs, when they occur in the first person, and an âlap^h r[°]b^hištâ takes the place of the nûn, the second letter is pronounced with kuššâyâ; as: ebbassem, eggannê, eddabbar, 25 ekkanneš, eddûn, eddûš, ettub^h—and in all that are similar to these.⁴⁷ If one of these five (letters) occurs at the end of a word, the letter before which is vowelless, and the letter before this vowelless letter is a z[°]k^{ip}t^hâ, r[°]b^hištâ, or p[°]t^hihtâ, then is the letter at the end of the word pronounced with kuššâyâ; as: kâmt, n[°]ḥa(t^h)t, š[°]kalt, a(n)t, lait, 30 l[°]t^haht, et^hnašb, et^hbark. If the letter before the last be one with a vowel, or be a wau r[°]wik^htâ, wau allîštâ, yûd^h mass[°]kânâ or yûd^h

h^ob^histâ, then is the last letter pronounced with rukkâhâ, as: haddet^h, n^ohet^h, n^oṣab^h, n^oṣûb^h, n^oḥûb^h, k^onê(i)t^h. If the word be a verb, indicating the preterite, either according to the inflection of 'b^obad^h, s^og^hed^h, 'ehad^h, or 'et^h'^ob^hed^h, when it is used in the
 5 first or third singular, masculine or feminine and other letters are added at the end—i. e. the personal suffixes⁴⁸—then is the last radical letter pronounced with kuššâyâ, when it has a vowel, and the preceeding letter is vowelless; as one says, 'eb^hdet^h, 'eb^hdat^h, 'ab^hdan &c. Is, however, the last radical letter vowelless, the letter
 10 preceeding with vowel—or both letters have vowels, then (is the last radical letter) pronounced with rukkâhâ, as one says: 'b^had^ht, s^og^hed^ht, 'ehad^ht, 'b^hed^hê(i)n, s^og^hed^hê(i)n. If the verb indicates the present tense, it is treated in the same manner in respect to rukkâhâ and kuššâyâ, when the verb is either of the form 'âb^hed^h,
 15 'âḥed^h, met^h'^ob^hed^h or met^hn^oseb^h. If the verb indicates the future tense, it is also treated in the same manner in respect to rukkâhâ and kuššâyâ, be it of the form ne'bad^h, ne'ḥôd^h or net^h'^ob^hed^h. Is the verb an imperative, then is the last radical letter pronounced with rukkâhâ: as 'b^hed^hai(hi)^a, 'ahôd^hai(hi), h^orôb^hai(hi). But if
 20 the verb expresses the persons of the plural (Imperfect) Active, and the letter before the last is vowelless, and before this vowelless letter there is a wau allistâ, then is the last radical spoken with kuššâyâ in the following manner: 'ub^hdû(hi), ḥurbû(hi), et^hraurbû(hi), uhdû(hi).

25 One must know, that the tau which occurs after the radicals of a verb, i. e. the personal pronoun of the first person masculine (I), when one letter or two, or more, come after it, is pronounced with kuššâyâ; as one says: 'b^had^htâk^h, s^oartâk^h, dabbartâk^h, &c. If the letter before the tau be yûd^h massaktâ, it is pronounced with
 30 rukkâhâ, as s^onê(i)t^hâk^h, s^onê(i)t^hâ(h), k^orê(i)t^hâk^h &c.

a) A for â, see Nöld., Syr. Gramm. § 190 G.

Honain⁴⁹ the Physician teaches in his book on the points, that every tau of this (first) person ought really to be pronounced with rukkâhâ. And, in truth, this is a correct rule, justified by the fact that we, when we say: 'eb^hdet^h, seg^hdet^h, mešet^h, kadd^eset^h, we pronounce the tau with rukkâhâ. It were proper (therefore) that 5 the tau be also pronounced with rukkâhâ, where the form receives an increment; in like manner as the tau of the other persons, as it is pronounced when it is at the end of the word, so it is pronounced when other letters are added (to the word). Our teachers, however, have so regulated it that the tau which stands for the 10 first person masculine (!) be spoken with kuššâyâ,—even though the rule demand its being pronounced with rukkâhâ—in order that (those) words in which occurs be distinguished from words which are feminine, as kabbeltê(h)^(v)nâ (I have received him) from kabbelt^hê(h)hî (she has received him) &c. When this tau is the 15 personal suffix of the second person masculine, it is pronounced with kuššâyâ, as 'eb^had^htân(i) (thou hast made me) &c.; when, however, it is the personal suffix of the feminine, it is pronounced with rukkâhâ; as one says: 'eb^had^htân(i) (she has made me) &c.

This, then, suffices on the placing of kuššâyâ and rukkâhâ 20 with respect to these five letters.

CHAPTER VI.

WE WILL NOW TREAT OF THE PLACING OF KUŠŠÂYÂ AND RUKKÂHÂ IN RESPECT TO PÊ, BECAUSE ITS NATURE IS DIFFERENT FROM THAT OF THESE FIVE (PRECEDING).

25

Pê is pronounced in three different ways:⁵⁰ (I) with rukkâhâ, as pê in nap^hsâ (soul), yap^ht (Jephet)⁵¹, nep^htâl(i) (Naphtali); (II) a little with kuššâyâ and in a simple manner,⁵² as pê in pag^hrâ

(body), pāt^hôrâ (table), pîlâsâ (dish); (III) strongly with kuššâyâ as pê in pirmâ (πυρεῖον), s^râpâ (seraph), zôpâ (ὄσσωπος)^① (Pe) is never pronounced with rukkâhâ at the beginning of a word, nor at the end. If⁵³ one of the cases occurs before a word, the first letter of which is pê, it does not cause this (pê) to be pronounced with rukkâhâ, as it does the other (letters). Except in a few places, as in the twelfth section of Exodus^{a)}: lâ teb^hnê (iuhî) b^hap^hsilt^hâ (thou shalt not build it of hewn stones). When (pê) occurs as the end-letter of the radicals of a verb, and letters are added to (that verb), i. e. the personal suffixes, in no form is it spoken with rukkâhâ, but, in all the inflections of the verb is pronounced with kuššâyâ.

* One must know that there is no pê with rukkâhâ, which is not vowelless; and no pê with kuššâyâ—simple or strong—which has no vowel.⁵⁴

15 The sign for all letters with kuššâyâ is one point placed above the letter; the sign of rukkâhâ is one point placed beneath the letter; * the sign of pê pronounced strongly with kuššâyâ is two points placed above it.

In regard to the letters which receive kuššâyâ and rukkâhâ 20 let this suffice.

CHAPTER VII.

WE WILL NOW TREAT OF THE LETTERS WHICH ARE ABSORBED.

Letters which are absorbed are three: âlap^h, yûd^h, wau.⁵⁶ Each one of these is absorbed in three different ways; they are 25 absorbed either (I) in writing as well as in reading, or (II) absorbed in writing, but expressed in reading, or (III) expressed in writing, but absorbed in reading. Such as are absorbed in writing as well

a) 20, 25.

as in reading, are: the âlap^h in b^enâ (he built), kerâ (he read), h^ezâ (he saw), k^enâ (he bought)—which is absorbed when we say: b^enau (they [masc.] built), k^erau, h^ezau, k^enau; b^enaî (fem.), k^eraî, h^ezaî, k^enaî.⁵⁷ It were proper to add wau or yûd^h to the âlap^h of these words—when we say b^enau, h^ezau &c., just as they are added after 5 lâmad^h of š^ekā(u), š^ekā(i), and after hē(i)t^h of p^elah(u), p^elah(i), and after dâlat^h of ‘b^had^h(u), ‘b^had^h(i). Such as are absorbed in writing, but expressed in reading, are as âlap^h in ‘Isrâêl, ‘imâ (he swore), ‘isep^h (he borrowed), ‘id^hâ (he knew); and as wau in kul (all), meṭul (because).⁵⁸ Such as are expressed in writing, but absorbed 10 in reading are as⁵⁹ the first âlap^h in ‘nâšâ (man), ‘râzâ (secret); âlap^h in mâ^(v) (hundred), ṭamâ^(v) (unclean), sūg^hâ (many); as wau in k^eṭal(u), p^elah(u), ‘b^had^h(u); as yûd^h in baith(i) (my house), karm(i) (my vineyard), ‘b^had^h(i), ‘ab^hdân(i), barr^ek^hân(i), kadd^ešân(i), barrekh(i), karreb^h(i), kaddeš(i). The reason (for the 15 absorbtion) of all these is known to the discerning, so that a lengthy exposition, on my part, is unnecessary.

Let this suffice on the letters which are absorbed.

CHAPTER VIII.

IT BEHOOVES⁶⁰ US NOW TO TREAT OF THE LETTERS WHICH ARE 20
ASSIMILATED⁶¹ AND SUPPRESSED.^{a)}

One must know that a letter which is doubled in the middle of a word, when the first is at rest, the second in motion—the first i. e. the letter at rest is assimilated, the second pronounced; as the mîm in sa(m)mânê (spices), ‘a(m)mê (people), 25

a) Eliâ confuses here two different phenomena which I have tried to express by a double translation.

bé(i)t^h in a(b)bâné^a (fruit); nûn in ma(n)nâ, lâmad^h in m^ek^ha(l)lîn (they [masc.] crown), m^ek^ha(l)lân (fem.); m^ema(l)lîn (they [masc.] speak), m^ema(l)lân (fem.); kôp^h in m^ep^ha(k)kîn (they are talkative [masc.]), m^ep^ha(k)kân (fem.); riš in⁶² ḥa(r)râ(h) (he has released her), ḥa(r)rân(i) (he has released me); m^eḥa(r)ûn, m^eḥa(r)rân⁶³; tau in 'e(t)t^ewî (he repented) &c., and as we say: 'e(t)t^esîm (he was placed); 'e(t)t^ep^hîr (he became angry) &c.; and as we say: wa(l)-lâmek^h (and to Lamech); wa(m)maikânê (and deriders); wa(m)-m^eramrânê (and contentious ones); and the like. Where dâlat^h 10 with kuššâyâ follows a tau with kuššâyâ and without a vowel—the tau is assimilated; as the tau in 'e(t)d^enî (he came near); 'e(t)d^ewî (he was wretched); 'e(t)d^eb^har (he was lead). And where a tau with a vowel and kuššâyâ follows a vowelless dâlat^h—the dâlat^h is assimilated; as the dâlat^h in m^eši(d)tâ (net); 'e^hi(d)ta (deed).

15 Where a tē(i)t^h follows a vowelless tau—the tau is assimilated, as the tau in 'e(t)ṭayyab^h (he was prepared), 'e(t)ṭannap^h (he was polluted), 'e(t)ṭarri (he made a rush), 'e(t)ṭammâ (he became unclean); and where a tau with a vowel and kuššâyâ follows a vowelless tē(i)t^h, the tē(i)t^h is assimilated; as the tē(i)t^h in ašle(t)tâk^h 20 (he set thee over), ašle(t)tai (hi); ašle(t)tân(i); la(t)tai (hi) (thou [fem.] hast cursed him). Where a vowelless dâlat^h with rukkâk^hâ is followed by tau with a vowel and rukkâk^hâ, dâlat^h is assimilated; as dâlat^h in ḥa(d^h)t^hâ (new), ḥa(d^h)t^hât^h (newly), ḥa(d^h)t^hût^hâ (novelty). Every vowelless nun, before which is a yûd^h h^eb^hištâ, and 25 after which a tau m^ekaššaitâ, is suppressed;⁶⁴ as nun in m^edi(n)tâ (city), s^ep^hi(n)tâ (ship). So also, if before the nûn a letter with p^eṭâhâ; as z^eb^ha(n)tâ (time), ša(n)tâ (year)^b. When we say y(h)ûd^hâyê, r(h)ômâyê, par(h)esiâ,⁶⁶ we suppress the hê. And when we say ye(h)bet^h, ya(h)b^htē(i)n &c. in all the forms of the perfect in which 30 this word is used we suppress the hê. As also the hê is suppressed

a) Read e(b)bâné^a as in Payne-Smith, col. 7.

b) B and C add: and when we say 'nâšâ &c.⁶⁵

in the forms of $\text{met}^{\text{h}}\text{iheb}^{\text{h}}$, $\text{'et}^{\text{h}}\text{iheb}^{\text{h}}$, $\text{net}^{\text{h}}\text{iheb}^{\text{h}}$ (i. e. of the $\text{'Ethp}^{\text{e}}\text{el}$) when it is vowelless; as we say: $\text{met}^{\text{h}}\text{yâ}(\text{h})\text{bîn}$, $\text{met}^{\text{h}}\text{yâ}(\text{h})\text{bâ}$ &c. When, however, the tau has a vowel, then (the pronunciation of the hê) is required; as $\text{'et}^{\text{h}}\text{iheb}^{\text{h}}$, $\text{'et}^{\text{h}}\text{iheb}^{\text{h}}$ &c. Lâmad^{h} of (the verb) 'ezal , 'âzel , ne'zal , is suppressed wherever it is necessary according to the inflection of this verb; (that is) where lâmad^{h} has a vowel, the zain before it being vowelless. In such cases the vowel of the lâmad^{h} is thrown upon the zain, and the lâmad^{h} is suppressed; as we say $\text{'eze}(\text{l})^{\text{t}}$ &c. If the zain naturally (i. e. not having received it from the lâmad^{h}) has a vowel, and the lâmad^{h} is vowelless—or both letters have vowels, the lâmad^{h} must then be pronounced, as: 'ezal , 'ezalt &c.

In short⁶⁷—one must know, that a letter is neither absorbed in reading, nor assimilated, nor suppressed, except it be vowelless.

Let this, too, suffice on the letters which are assimilated. 15

CHAPTER IX.

WE WILL NOW SPEAK OF THE LETTERS THAT INTERCHANGE
WITH EACH OTHER.⁶⁸

① One must know, that where a kâp^{h} or kôp^{h} with a vowel follows a vowelless zain—such a zain is pronounced as semkât^{h} ; ²⁰ as the zain in $\text{z}^{\text{e}}\text{k}^{\text{h}}\text{aryâ}$, $\text{z}^{\text{e}}\text{kîp}^{\text{h}}\text{â}$ (cross), $\text{z}^{\text{e}}\text{kîp}^{\text{h}}\text{ût}^{\text{h}}\text{â}$ (crucifixion), $\text{'ezkât}^{\text{h}}\text{â}^{\text{69}}$ (rings), $\text{z}^{\text{e}}\text{k}^{\text{h}}\text{â}$ (he was victorious). Where a vowelless semkât^{h} is followed by a letter with a vowel and kuššâyâ , it is pronounced as zain; as the semkât^{h} in 'esbâ (herbs); 'asgâ (make increase), nesgê ; nesbet^{h} (I have taken), nesbat^{h} ; mesdar (to order), ²⁵ nesdôr ; mesgar (to close), $\text{nesg}^{\text{e}}\text{rî}(\text{h})$; $\text{kusbart}^{\text{h}}\text{â}$ (coriander); ⁷⁰ and all that are like these. Where a vowelless $\text{tê}(\text{i})^{\text{t}}$ is followed by šin having a vowel, it is pronounced like tau; as $\text{tê}(\text{i})^{\text{t}}$ in neṣṣôn (they will hide), neṣṣê , maṣṣât^{h} . ⁷¹ Where a vowelless 'kôp^{h} is followed by a letter, having a vowel and kuššâyâ , it is pronounced as gâmal ; ⁷² ³⁰

as kôp^h in yâkdâ (burning); yakdânâ; ne'kdôn; pukdânâ; ekbôr
 (I will bury); wal^mmekb^rân(i)—and all that are similar to these.
 5 Where a vowelless dâlat^h with kuššâyâ is followed by kôp^h with
 a vowel, it is pronounced like tē(i)th; as the dâlat^h in prôtd^ekâ
 5 (استك ambassador) prôtd^ekâyê; k^epôtd^ekâyê.⁷³ Where tē(i)th
 without a vowel, is followed by pê m^ekaššaitâ—as pê in pag^hrâ—
 it is pronounced like dâlat^h; as tē(i)th in neḥt^ep^hûnâk^h⁷⁴ (they will
 tear thee away); neḥt^ep^hân(i); nuṭp^het^hâ (drop); where a vowelless
 kôp^h is followed by a pê having a vowel, it is pronounced like
 10 kâp^h,⁷⁵ as the kôp^h in 'esk^ep^hâ (σκόπος); k^ep^hâsâ (knee); 'et^hk^ep^hes
 (it was assembled); nezk^ep^hôn (they will hang). If a vowelless
 semkat^h is followed by a pê saggi m^ekaššaitâ—as pê in zôpâ—it
 is pronounced as šâd^hê; as the semkat^h of sep^hrâ⁷⁶ (book) (!);
 s^ep^har ja(m)mâ (sea-shore) (!); where a vowelless gâmal m^erak-
 15 kak^htâ is followed by pê m^ekaššaitâ,⁷⁷ it is pronounced like kâp^h;
 as the gâmal of g^ep^hettâ (vine); g^ep^hip^htâ⁷⁸ (enclosure); g^ep^hip^hâ
 (crooked). Vowelless šin followed by a letter with a vowel and
 kuššâyâ, is pronounced as the gâmal of the Arabs;⁷⁹ as the šin in
 nešbôn (they will carry into exile); nešgôn (they will go astray);
 20 nešdôn (they will throw).

* In short—every letter that interchanges with another is
 vowelless.

Let this, then, suffice on the letters that interchange with
 one another.

25.

CHAPTER X.

IT BEHOOVES US NOW TO TREAT OF THE TWO POINTS WHICH
 ARE CALLED S^eYÂMÊ,⁸⁰ AND WHICH ARE PLACED OVER PLURAL
 WORDS, IN ORDER THAT WE MAY DISTINGUISH THEM FROM
 SINGULAR ONES.

30

I will now say—that these two points are placed over all nouns

in the plural number, be they masculine or feminine; as we place them over (the words): gab^hrê (men); nešê (women); h^olimê (healthy); h^olimât^hâ (fem.); zaddikê (righteous), zaddikât^hâ (fem.); hamša gab^hrîn (five men); 'sar nešin (ten women); 'esrâ zaddikîn (ten righteous); hamša h^olimîn (five healthy); t^olât^hâ kaddišîn (three holy); t^olât^hâ kaddišân (fem.). They are moreover placed over feminine plural verbs as 'eb^had^h(i), 'ab^hdân &c.; over masculine plural verbs, however,—as 'eb^had^h; 'ab^hdîn; ne'bdôn—s'yâmê are not placed. Moreover, over all masculine plural words which stand in stead of a noun or a verb, s'yâmê are not placed; as one says: 'eb^hid^hîn, h^olimîn, zad-10 dikîn. For, in this case 'eb^hid^hîn, h^olimîn, zaddikîn stand for the passive (participles) "made", "healthy", "righteous". 'eb^hid^hîn, h^olimîn, zaddikîn however, when they signify a number of made things, of healthy persons, of righteous persons, receive s'yâmê.⁸¹ Nouns which have a singular form, but are in reality 15 plurals,⁸² as kenšâ (congregation); mašrit^hâ (camp); 'ammâ (people); sî't^hâ (crowd); bakrâ (ox-herd); raḥšâ (reptile); rak^hšâ (horse); 'ânâ (sheep); and the like, take partly the (points) s'yâmê, and partly not. They are placed over such (of these) as are not used in any other form but (this) one, as raḥšâ, rak^hšâ, 'ânâ. For nouns 20 like these are used in no other but this one form: raḥšâ, rak^hšâ, 'ânâ^{a)}. Over bakrâ, however, kenšâ, 'amâ, mašrit^hâ, sî't^hâ and the like s'yâmê are not placed, because we say bakrê, kenšê &c. Over all nouns which are not used in the singular, but, (only) in the plural⁸³ number, as mayâ (water); d^emayâ (price) s'yâmê are placed. 25 Over nouns which have singular and plural meaning,⁸⁴ as š^emayâ, 'nâšâ, s'yâmê are not placed. The noun š^emayâ is used in the singular when we say: lâ b^haš^emayâ d^he'k^hurs^eyâ(h)u d^hallâhâ^{b)} (not by heaven, for it is God's throne); in the plural number, when

a) B and C: for we do not say: 'ânê, rak^hšê, raḥšê. b) Math. 5, 34.

we say: nehdon šmayâ watt'dhûs(i) 'ar'â^{a)} (let the heavens rejoice, and let the earth be glad).⁸⁵ The noun 'nâšâ⁸⁶ is used in the singular, when we say: lâ t'ehdê 'al 'nâšâ dh'mâet^{b)} (rejoice not over a man that is dead); in the plural number, when we say: 5 it^{b)} 'nâšâ dh'kâimîn t'nân^{o)}, (there are men standing here). Upon such and the like we do not put s'yâmê. Upon such nouns that are plural in number, but in their pronounciation resemble singular ones, as kuryâ⁸⁷ (cities), hemrâ (asses), țairâ (bird), s'yâmê are placed. Upon all words that are written in only one form, and 10 from the pronounciation of which we understand that they are of the plural number⁸⁸—as 'ikê' (εἰκῆ), d'yâthê(i)kê' (διαθήκη), anankê' (ἀνάγκη)—, s'yâmê are not placed. Upon all personal pronouns in the plural number—as hâlê(i)n, henôn &c., s'yâmê are not placed. All words, which are neither nouns nor verbs, when the 15 personal suffixes are attached to them—as 'al, 'am, mețul. șê(i)d^{h)}, l'wât^{a)}, h'd'ar, (the letters) bê(i)t^{h)}, lâmad^{h)}—do not receive s'yâmê; for we say: kulhôn, kulhê(i)n, 'amhôn, 'amhê(i)n &c. &c.

In short—all words, which, when the personal suffixes are wanting receive s'yâmê, (receive them) likewise when these suffixes 20 are added, as (from) bâttê and dârât^{h)} we say bâttain, dârât^{h)}ân, bâttaik^{h)}ôn, dârât^{h)}k^{h)}ôn, dârât^{h)}k^{h)}ê(i)n, and the like. If, without the additions, they do not receive s'yâmê, then, when these are added, they (likewise) do not receive them; as (from) baitâ, dartâ we say: baitân, baitk^{h)}ôn, baithê(i)n &c., and others similar 25 to these.

This, also, suffices, on the two points called s'yâmê.

a) ψ 96, 11. b) ? c) ?

CHAPTER XI.

WE WILL NOW TREAT OF THE SPELLING OF THE WORD (COMPOSED)
OF SYRIAC LETTERS.^{89a}

Every letter which is spoken with z^ekâp^hâ and occurs in the middle of a word, is pronounced in spelling with z^ekâp^hâ; and so every r^eb^hištâ (is pronounced) with r^eb^hâšâ, every p^thištâ with z^ekâp^hâ, every letter before a r^ewištâ with r^ewâhâ, every letter before an 'allistâ with 'elâšâ, every letter before a massaktâ with 'assâkâ, every letter before a h^eb^hištâ with h^eb^hâšâ. If a letter with h^eb^hâšâ occurs at the beginning of a word—as yûd^h in îd^hâ, îšô^h, 10 îzep^h, îmâ—it is pronounced in spelling with r^eb^hâšâ. A vowelless letter which occurs at the beginning of a word is pronounced in spelling with z^ekâp^hâ. Every vowelless 'âlap^h which occurs in the middle of a word, is pronounced in spelling with the same vowel as the preceding letter. Every wau r^ewištâ or 'allistâ, yûd^h 15 massaktâ or h^eb^hištâ which occurs in the middle of a word, is pronounced in spelling with r^eb^hâšâ. Furthermore, every vowelless letter which occurs in the middle of a word, and every letter at the end of a word is pronounced in spelling with r^eb^hâšâ.

This, too, suffices on the spelling of the letters.

20

CHAPTER XII.

WE⁹⁰ WILL NOW SPEAK OF GENERAL POINTS⁹¹ OF PUNCTUATION.

These are four (in number): zaugâ, tahtâyâ, 'elâyâ and pâsôkâ. (We will further show) in what manner it is proper that each one of them be used.

25

Zaugâ is put between the members of the commencement (of a sentence), when the protasis is long;⁹² as kad^h dê(i)n 'et^hiled^h

îšô' b^he b^hê(i)t^h l^hhem daihûd^hâ: b^hyaumai herôdes malkâ^{a)}. Because the protasis is long, zaugâ is put in the middle of it; that is, after the noun daihûd^hâ. In the first place on account of the breath, that the reader be not hard pressed because of the length of the sentence; secondly because it is more fitting to place zaugâ after 'ihûd^hâ than in any other place.

Tahtâyâ is put when the protasis is ended and the apodosis commences; as: kad^h dê(i)n 'et^hâ îšô' lat^hrâ d^hêkesrâyâ d^he p^hîlîpos. m^hša'el(h)wâ l^ht^halmîd^hau(hi) w^hemar^{b)}. Because the word d^he p^hîlîpos
 10 is the end of the protasis, and the word m^hša'el the beginning of the apodosis, it is proper that tahtâyâ be put after p^hîlîpos, in order that it be known that the protasis is at an end and the apodosis commencing.

'Elâyâ is put between the legs⁹³, i. e. the members of the
 15 apodosis, when the apodosis is long, as: hâd^hê d^hê(i)n kulâ(h) d^hah^hwât^h d^het^hmallê medem det^he'mar (mâryâ) b^heyad^h n^hb^hîâ. d^hhai [Read d^hâ] b^het^hultâ t^heb^htan[i] w^ht^hê'lad^h[i] b^hrâ: w^hnekrôn š^hmê(h) 'ammanu'êl^{c)}.⁹⁴

Pâsôkâ is put when the sense (of the sentence) is complete;
 20 as: h^hwâ ramšâ wah^hwâ šap^hrâ yâumâ had^h.^{d)} and as: yâumânâ 'am(i) teh^hwê b^he pardaisâ.^{e)} When the protasis is incomplete—in that it comes to an end with one clause, zaugâ is not put; but at the end tahtâyâ is placed and then the apodosis sets in; as: kad^h 'al l'ûrešlem: e(t)t^hzi'at^h kulâ(h) m^hdi(n)tâ.^{f)}; and as: wal^hyaumâ
 25 d^hat^hêlât^hâ: h^hwât^h meštût^hâ b^hêkâtnê' m^hdi(n)tâ d^hag^hêlîlâ.^{g)} If both protasis and apodosis are incomplete, in that they come to an end with one clause, instead of tahtâyâ, sâmkâ is put between protasis and apodosis; as: 'ab^hrâhâm 'auled^h lîšâk^h.^{h)}; and as: da(n)t tet^hkêrê k^hêp^hâ.ⁱ⁾ If the protasis be medium, so that it comes to

a) Math. 2, 1. b) Math. 16, 13. c) Math. 1, 23. d) Gen. 1, 5.

e) Luke 23, 43. f) Math. 21, 10. g) John 2, 1.

h) Math. 1, 2. i) John 1, 43.

an end with one clause, the apodosis with two or more, the first clause, i. e. the protasis, is divided off by tahtâjâ, the other following clauses, which constitute the apodosis, are divided off by elâyâ. At the end of the whole sentence pâsôkâ is put; as: b^eyarhâ d^hê(i)n daš^et^hâ: 'ešt^elah gab^hril mala^hk^hâ: men l^ewât^h 'allâhâ: .5 lag^hlilâ lam^edî(n)tâ d^haš^emâ(h) nâšrat^h.^a); and as: hannânyâ: mânau d^hâk^hanâ m^elâ âtânâ [b^h]lebâk^h: datt^ed^haggel b^erûhâ d^hêkud^hêšâ: wa(t)taššê men kespâ dadd^emê(ih) d^hak^erît^hâ.^b When both protasis and apodosis are long, then must necessarily the protasis be divided off by zaugâ, at the end of which tahtâyâ is put; and the 10 apodosis is divided off by 'elâyâ, at the end of which pâsôkâ is put; as: wah^ewâ d^hêk^had^h sâlkîn (h)wau šem'ôn kê'p^hâ w^eyûhanân ak^hh^ed^hâ l^ehaiklâ: b^eeddânâ d^haš^elôthâ d^hat^hêšâ šârîn: w^ehâ gab^hh^erâ [had^h h^eg^hîra] d^hemen k^eres 'emê(h): š^ekîlîn (h)wau ^cnâšâ 'ailê(i)n dam^eâd^hîn w^emaitê(i)n w^esâimîn lê(h): b^et^har'â d^hêhaiklâ 15 d^hemet^hk^erâ šappîrâ.^c

Let this also suffice on the points.

CHAPTER XIII.

LIST OF NOUNS, TOGETHER WITH THE INFLECTION OF THE VERBS
BY THE SAME MÂR(I) ELÎA, THE METROPOLITAN. 20

In the first place one must know, that there are nouns which are used in the singular,⁹⁵ but not in the plural; others that are used in the plural, but not in the singular; there are some which are used in the masculine gender, but not in the feminine; others which are used in the feminine, but not in the masculine. Some 25 again are used in the singular and plural, masculine and feminine. Such as are used in the singular, and not in the plural as: š^erârâ

a) Luke 1, 26. b) Acts. 5, 3. c) Acts. 3, 1. 2.

(truth); kuš^htâ (truth), 'a(n)tâ (woman). Such as are used in the plural, and not in the singular, as mayâ (water), d^omayâ (price), p^olâtawât^hâ (πλατεῖα). Such as are used in the masculine, and not in the feminine as; nešrâ (eagle), bâkâ (knat), 'ûd^hâ (owl), 5 zaitâ (olive tree), 'arzâ (ceder tree). Such as are used in the feminine and not in the masculine gender, as: s^onûnît^hâ⁹⁶ (swallow),^{a)} šep^hrâ (bird), tet^hâ (fig), 'enb^ot^hâ (grape). Such as are used in the singular as well as in the plural, are as the word 10 'nâšâ. Such as are used in the masculine as well as in the feminine gender are as: 'â'ar (ἀήρ), š^omayâ (heaven), šemšâ (sun), rûhâ (wind), h^omârâ (ass). Such as are used in singular and plural number, in masculine and feminine gender; as the noun: š^omayâ. For when we say: lâ b^hâš^omayâ d^ho^ok^hurs^oyâ(h)u d^hallâhâ we show (its being used as) masculine and singular. We say also: 15 nehdôn š^omayâ watt^od^hôs(i) 'ar'â—where we show (its being used as) plural; and we say: semkât^h gē(i)r š^omayâ k^ho^omîrât^h,^{b)} and show (its being used in) the feminine gender.

One must know that for the Syriac nouns there are no rigid rules,⁹⁷ from which one can learn to form from singular and masculine (nouns), plural and feminine ones. On the contrary, one 20 must learn to understand (the inflection) of almost all, through means of tradition—with very few exceptions. For the verbs, however, there exist rules, by means of which one can learn their inflexions, the vowel-movements of their letters, the cases when 25 kuššâyâ and rukkāhâ are made use of. For, as every verb indicating (one) of the tenses is pronounced, (in that form), together with (the forms) to which the personal suffixes are added—in the same manner are inflected all verbs of the same form, denoting the same tense and person.

a) Jer. 8, 7. b) Math. 16, 3.

NOTES.

1. I have rendered turâṣ mam(1)lâ with ὀρθοέπεια, since Eliâ of Tîrhân 4, 17 (compare transl. p. 25 note 2) has taught us the real meaning of these words. Compare also the commencement of Ms. B of Eliâ of Nisibis: d'lešânâ 'ârâmâyâ and of Chap. I—
 5 where orthography as well as orthoepie are mentioned (5, 5).^{a)} It is strange that Baethgen himself (l. c. p. 4) makes use of the senseless expression: "Emendation of the Syriac Language" (Verbesserung der syrischen Sprache).^{b)} The expression seems to have arisen from a wrong conception of the extent of the grammar
 10 of Jacob of Edessa, according to which Wright (Catalogue of the Syriac Manuscripts &c. p. 1168) translates "Emendation of the Mesopotamian Language", although he himself says (ibid.) that it was only "partly with the view of recommending this system (of the vowel-letters) to his countrymen that he composed" his gram-
 15 mar. Abbé Martin (Histoire de la Ponctuation p. 41) translates wrongly: "correction des Šmâhê".^{c)}

2. ܐܬܚܬܐܬܐ = γράμματα, ἐγγράμματα (Steinthal, Geschichte der Sprachwissenschaft p. 285) comp. A letter of Mār Jacob &c. ed. Phillips p. 15, 5. 16, 6, translation p. 77 note. Eliâ of Tîrhân
 20 37, 1. 23, 4, 18. ZDMG. xxxii, p. 486, 16 &c. But Hebrews 5, 12

a) Compare Duval: Grammaire Syriaque p. 70. Severus fol. 44a: ܐܬܚܬܐܬܐ ܐܬܚܬܐܬܐ ܐܬܚܬܐܬܐ.

b) Compare Hoffmann: De Hermeneuticis &c. p. 61.

c) Better Assem. Bibl. Orient. iii, p. 145 "expositio nominum". Comp. P. S., col. 1400.

The order of the letters according to their pronounciation shows that wau and yôd^h are to be read here. Bar 'Eb.^h i, 195 (comp. Zamahšari, l. c.) **הם כחלמה ויזחם שפחה כח כה סה**, comp. Wallin, ZDMG. ix, p. 38 (حروف الجوف); Brücke, Beiträge zur Lautlehre der arabischen Sprache, p. 36 ff.

10. Eliâ seems to have a sound in mind similar to the French "son mouillé", comp. Duval, Gramm. Syr. p. 24. The Arabic Orthopists reckon **ج** to those letters, pronounced through the tip of the tongue being laid on the upper teeth (Wallin, ZDMG. ix, p. 18), which are called **الحروف الذلّية** (Wright, Arab. Gramm.² i, p. 4). Stade, Hebr. Gramm. p. 61. Harikma p. 6 מוצא הלמד מקצה הלשון מוצא הלמד מקצה הלשון (נוגע בשרשי השנים המשינים הנקראים בלשון ערבי חנאנא (?) הנאיא).

11. Bar 'Eb.^h enumerates but three. To šin he gives a separate place with yôd^h. Compare Notices et Extraits ix, p. 27.

12. Bar 'Eb.^h l. c. **זוה לעה חלח מכ עתה ויזחם**; compare Brücke, p. 47.

13. Bar 'Eb.^h râyâ i, 195, 24.

14. Comp. Jacob of Edessa ZDMG. xxxii, p. 485: **م. ح. ح. ح. ح.** Lagarde: Praetermissorum libri duo 204, 8. **ح. ح. ح. ح.** Eliâ of Tirhân 4, 20 (transl. p. 7).

15. Harikma p. 6 ודע כי קשה עליהם הרבה לסמך במלה אחת **והאלף הנקראת המזה (המזה) היא אשר מוצאה** 4, 20 יוחר רחיק מכל אותיות הגרון^{ב)} **והאלף הנקראת המזה (המזה) היא אשר מוצאה** אחד לקשי הניב [הדבור] בו^{א)}; compare Eliâ on the same page, l. 18.

16. Harikma p. 6, 4 **והאלף הנקראת המזה (המזה) היא אשר מוצאה** 4, 20 **اعلم ان مقتضى** ZDMG. ix, 20: **القياس ان يعدّ اول المتخارج الشفتين لاجتماع الشرف بكلا الاعتبارين المشهورين معا اعنى قرينه من جانب الفوق ومن**

a) See also Bacher: Abraham ibn Ezra als Grammatiker, p. 46.

b) Notices et Extraits, ix, p. 16 **فأولها الهمزة ومخرجها من أول الحلق فما يلي الصدر**.

whole to follow here. Fol. 4a. כלה נא הא נא
 חסדא דאנא דאנא דאנא דאנא דאנא דאנא דאנא דאנא
 דאנא דאנא דאנא דאנא דאנא דאנא דאנא דאנא

הא נא הא נא הא נא הא נא הא נא הא נא הא נא הא נא

- 5 הא נא הא נא הא נא הא נא הא נא הא נא הא נא הא נא
הא נא הא נא הא נא הא נא הא נא הא נא הא נא הא נא
הא נא הא נא הא נא הא נא הא נא הא נא הא נא הא נא
הא נא הא נא הא נא הא נא הא נא הא נא הא נא הא נא
10 הא נא הא נא הא נא הא נא הא נא הא נא הא נא הא נא
הא נא הא נא הא נא הא נא הא נא הא נא הא נא הא נא
הא נא הא נא הא נא הא נא הא נא הא נא הא נא הא נא
הא נא הא נא הא נא הא נא הא נא הא נא הא נא הא נא
הא נא הא נא הא נא הא נא הא נא הא נא הא נא הא נא
15 הא נא הא נא הא נא הא נא הא נא הא נא הא נא הא נא
הא נא הא נא הא נא הא נא הא נא הא נא הא נא הא נא
הא נא הא נא הא נא הא נא הא נא הא נא הא נא הא נא
הא נא הא נא הא נא הא נא הא נא הא נא הא נא הא נא
20 הא נא הא נא הא נא הא נא הא נא הא נא הא נא הא נא
הא נא הא נא הא נא הא נא הא נא הא נא הא נא הא נא

19. Comp. Accurensis, cited Payne Smith. Col. 409.

20. For the terms הא נא and הא נא compare the excursus of Hoffmann, Opuscula Nestoriana, p. xvi.

a) Comp. Payne Smith, col. 409. b) Ms. הא נא.

c) Read. הא נא; comp. Martin, Journ. Asiat. 1872, p. 440.

d) Erase! e) Compare Duval, Gramm. Syr., p. 75.

21. Comp. Amira, p. 32. Eliâ of Tîrhân 21, 7; 22, 20; 30, 3; 33, 11 &c. Arabic **حرف متحركة** and **حرف ساكنة** Wright, Arabic Grammar², i, 9, Rem. a. Hebrew: **אֵת נָחָה** and **אֵת נָחָה**. Comp. Bacher: Die Grammatische Terminologie des Ibn Ġannâh, p. 17. **حركة = תנועה** J^hûd^hâ Ĥajjûġ ed. Nutt (Two treatises &c., 5 London, 1870), p. 4: **על אודות הנע והנח מן האותיות**; *ibid.* כִּי ואומר כי; **האות הנעה היא אשר יהגו בה באחת משבע תנועות**; compare p. 131. Eliâs of Tîrhân (21, 13) uses **حرف متحرك** for **חֵת** (**חֵת**), for the different pronunciations of the letter **ח** (*ibid.* 34, 12), and for the interpunctuation signs (*ibid.* transl., p. 6, 10 note 3) comp. Duval, Gr. Syr., p. 146.

22. For $\overline{\text{אליה}}$ Eliâ of Tîrhân (36, 16) $\overline{\text{אליה}}$,
 Bar 'Eb^hrâyâ (i, 194, 6, 11) $\overline{\text{אליה}}$ comp. Hoffmann, Gram.
 Syr., p. 151. Severus (Payne-Smith, col. 755) makes use of our
 expression; see below. For $\overline{\text{אליה}}$ comp. Duval, p. 395. 15
 Payne Smith, col. 1610. Bar 'Eb^hrâyâ (i, 208, 25) uses $\overline{\text{אליה}}$
 $\overline{\text{אליה}}$. According to Hoffmann (loc. cit.) one can say: $\overline{\text{אליה}}$
 $\overline{\text{אליה}}$. For $\overline{\text{אליה}}$ cf. $\overline{\text{אליה}}$ Mufaṣṣal,
 p. 189, 5. $\overline{\text{אליה}}$ Derenbourg, Manuel, p. 31.
 M^cnaḥem ben S^rug^h uses: $\overline{\text{אליה}}$ Bacher, Terminologie, 20
 p. 24. $\overline{\text{אליה}}$ Harikma, p. 10; also $\overline{\text{אליה}}$ Manuel, p. 19.
 $\overline{\text{אליה}}$ = $\overline{\text{אליה}}$ Mufaṣṣal, p. 172, 2, 8.
 Fleischer, Beiträge, 1863, p. 106 $\overline{\text{אליה}}$ Harikma, p. 10.
 Manuel, p. 190, 23, 24.

23. Severus fol. 9 a. ἡ ἀπάντησις τοῦ 25
ἀποστόλου ἡ ἀπάντησις. The answer follows our text
word for word until ἡ ἀπάντησις i. e. inclusive the
passage on ἡ ἀπάντησις. Severus, however, divides differ-
ently into ἡ ἀπάντησις. ἡ ἀπάντησις. ἡ ἀπάντησις.
ἡ ἀπάντησις; though the expression ἡ ἀπάντησις does not so
seem quite strange to him, for fol. 10 a we read: ἡ ἀπάντησις.

5 ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ
ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ
 ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ (Comp. Jacob of Edessa ed. Wright. pp. 4b. 5b). In
 another part of the Dialogues (fol. 41a) Severus speaks of the
 same subject in a somewhat different form. Fol. 42a, bottom, he
 proceeds, nearing Eliâ of Nisibis again: ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ
 (fol. 42b) ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ
ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ
 10 ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ
ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ
ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ
ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ
ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ
 15 ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ
ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ
ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ
ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ
ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ
 20 ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ
ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ
ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ
ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ
ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ

a) P. S. col. 1583. b) Read ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ. c) Perhaps ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ?

d) Read without ܐܠܗܐ at the end. e) Delete the points!

f) Supply ܐܠܗܐ ܕܥܝܪܐ ܕܥܝܪܐ.

מלמ דחבנמ לחבב לח ילל.
 לעזא יתמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.

5

דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.

10

דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.

Bar 'Eb'hâyâ i, 209, 10. דחבנמ דחבנמ דחבנמ דחבנמ.

דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.

15

Ibid. p. 200, 21. דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.

Compare ibid. i, 13, 16. Metrical Grammar ed. Bertheau 20, 162.

Duval, Gramm. Syr., p. 175.

20

24. Comp. Jacob of Edessa, Wright Catalogue, p. 1170. Bar
 Zô'bi, fol. 52a: דחבנמ דחבנמ דחבנמ דחבנמ.

דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.

25

דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.
 דחבנמ דחבנמ דחבנמ דחבנמ.

a) Read .

ܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ
ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ

Comp. Duval, p. 403. Hoffmann, De Hermeneuticis apud Syros
Aristoteleis², p. 197. Bar Zô'bi in his Metrical Grammar, fol. 105 a.

ܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ 5

Ibid., fol. 113 a. ܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ

ܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ

ܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ

ܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ

ܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ 10

ܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ

ܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ

ܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ

With which compare the following from Dionysius:

25, 3. Εἶδῃ δὲ δύο, πρω-
τότυπον καὶ παράγωγον, πρω-
τότυπον μὲν οὖν ἐστὶ τὸ κατὰ
τὴν πρώτην θέσιν λεχθέν, οἶον
Γη, παράγωγον δὲ τὸ ἀφ' ἐτέρου
τὴν γένεσιν ἐσχηχός, οἶον Γαι-
ήϊος. Comp. p. lxxxiv.

Ms. Sachau 226, fol. 43 b. 15

ܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ
ܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ
ܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ
ܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ
ܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ
ܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ
ܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ
ܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ
ܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ
ܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ 25

25. Jacob of Edessa (Phillips, A letter of Mār Jacob, 7, 3)
warns the copyist against this yôd^b. ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ ܕܠܚܝܬܐ

σταλτική, ἡ δὲ αἰτιατική κατ' αἰτιατικήν, ἡ δὲ κλητική προσγορευτική. Compare p. lxxxvii.

ⲡⲓ ⲧⲉⲕⲓⲙⲉⲗ ⲛⲉⲛⲓⲁ
ⲕⲓⲙⲁⲕⲟ ⲕⲓⲙⲁⲧⲁ, ⲙⲁⲧⲁⲕ
ⲕⲓⲙⲁⲙⲁⲧⲁ. ⲕⲉⲛⲓⲁⲧ ⲡⲓ ⲁⲓⲱ
, ⲙⲁⲧⲁⲕ ⲡⲓ ⲧⲉⲕⲓⲙⲁⲧⲁ
ⲓⲛⲉⲕⲁⲓⲧ ⲕⲓⲙⲁⲧⲁ ⲕⲁⲉ 5
ⲡⲓ ⲧⲉⲕⲓⲧⲉⲗ ⲛⲉⲛⲓⲁ

ⲡⲓ ⲕⲉⲛⲓⲁⲧ. ⲓⲛⲉⲕⲁ ⲥⲓⲛⲉⲕⲁ ⲕⲓⲧⲉⲗ ⲕⲁⲉ, ⲙⲁⲧⲁⲕ
ⲕⲉⲛⲓⲁⲧⲁ ⲕⲁⲉ, ⲙⲁⲧⲁⲕ ⲡⲓ ⲧⲉⲕⲓⲙⲁⲧⲁ ⲛⲉⲛⲓⲁ
ⲕⲉⲛⲓⲁⲧⲁ ⲕⲉⲛⲓⲁ ⲕⲓⲙⲁ ⲡⲓ ⲧⲉⲕⲓⲙⲁⲧⲁ. ⲕⲉⲛⲓⲁ ⲁⲕⲓⲧ, ⲱ
ⲁⲓⲱⲧⲁ ⲕⲓⲁ ⲕⲓⲁⲧⲁ ⲕⲁⲉ ⲕⲁⲉⲛⲓⲁ 10

Ibid. 67, 3 on the pronoun.:

Ms. Sachau 226, fol. 48b:

πτῶσεις πρωτοτύπου μὲν ὀρθῆς
ἐγὼ σύ ἴ, γενικῆς ἐμοῦ σοῦ οὗ,
δοτικῆς ἐμοί σοί οἱ, αἰτιατικῆς
ἐμέ σέ ἔ, κλητικῆς σὺ παραγώ-
γων δὲ ἐμός σός ὅς, γενικῆς
ἐμοῦ σοῦ οὗ, δοτικῆς ἐμῷ σῷ
ῶ, αἰτιατικῆς ἐμόν σόν ὄν.
Compare p. xciii.

ⲕⲉⲛⲓⲁⲧ ⲁⲕ ⲡⲓ ⲕⲉⲛⲓⲁⲧⲁ
ⲁⲓⲱⲧⲁⲕⲉⲛⲓⲁⲧⲁ ⲕⲉⲛⲓⲁⲧⲁ
ⲁⲓⲱ. ⲧⲉⲕ. ⲕⲓⲁ ⲡⲓ ⲧⲉⲕⲓⲙⲁⲧⲁ
ⲕⲉⲛⲓⲁⲧ. ⲕⲉⲛⲓⲁ ⲡⲓ ⲧⲉⲕⲓⲙⲁⲧⲁ 15
ⲕⲉⲛⲓⲁⲧ. ⲕⲉⲛⲓⲁ ⲡⲓ ⲧⲉⲕⲓⲙⲁⲧⲁ. ⲁⲓⲱⲧ
ⲕⲉⲛⲓⲁ ⲡⲓ ⲧⲉⲕⲓⲧⲉⲗ. ⲁⲓⲱⲧ. ⲕⲉⲛⲓⲁ
ⲕⲉⲛⲓⲁ ⲡⲓ ⲁⲓⲱ. ⲁⲓⲱⲧ. ⲕⲉⲛⲓⲁ
ⲕⲉⲛⲓⲁⲧⲁ ⲕⲉⲛⲓⲁⲧⲁ ⲕⲉⲛⲓⲁⲧⲁ
ⲁⲓⲱⲧ. ⲕⲉⲛⲓⲁⲧ. ⲕⲉⲛⲓⲁⲧⲁ ⲕⲉⲛⲓⲁⲧⲁ 20
ⲁⲓⲱⲧ. ⲕⲉⲛⲓⲁⲧ. ⲕⲉⲛⲓⲁⲧ. ⲕⲉⲛⲓⲁⲧ.

The national Grammarians designate the cases with the following expressions:

ⲕⲉⲛⲓⲁⲧⲁ, ⲕⲉⲛⲓⲁⲧⲁ^{d)} (Bar 'Eb^hrâyâ, i, 42, 16; ii [ed. Bertheau] 30, line 259), Hoffmann, de Hermeneuticis &c., p. 191= 25 πτῶσις (Steinthal, p. 260) pl. ⲕⲉⲛⲓⲁⲧⲁ Payne Smith, col. 450. Dionysius in the passages cited above, Eliâ of Nisibis. Eliâ of Tîrhân 19, 21; 24, 19. Bar 'Eb^hrâyâ, i, 42, 4.

a) Comp. Eliâ of Tîrhân 8, 25 f.

b) Read ⲕⲉⲛⲓⲁⲧⲁ. c) Read ⲕⲉⲛⲓⲁⲧⲁ.

d) V. ⲕⲉⲛⲓⲁ comp. Hariḳma, 7, 1; 10, 11; 12, 2 &c.

35. Read with Severus ܐܠܗܐ ܕܡܠܟܐ—although I can not find the place. The examples which Severus gives are very corrupted: (read ܐܠܗܐ ܕܡܠܟܐ) ܐܠܗܐ ܕܡܠܟܐ ܐܠܗܐ ܕܡܠܟܐ ܐܠܗܐ ܕܡܠܟܐ (?), which are partly to be found in Payne Smith, col. 451. The second example in our text belongs to the following.

36. "In short"—comp. below. Bar Malkôn, fol. 43 b. ܐܠܗܐ ܕܡܠܟܐ ܐܠܗܐ ܕܡܠܟܐ, Bar Zô'bi, fol. 52 a.
 10 ܐܠܗܐ ܕܡܠܟܐ (= ܐܠܗܐ ܕܡܠܟܐ) Bar 'Eb^h. i, 238, 36) ܐܠܗܐ ܕܡܠܟܐ "to be brief". Eusebius on the Star. ed. Wright, 10, 20. The Grammarians use the word ܐܠܗܐ ܕܡܠܟܐ to denote the last letter of a word, comp. Severus, fol. 39 a, where the parallel passage in Eliâ of Sôb'hâ, p. 16, 3 has ܐܠܗܐ ܕܡܠܟܐ.
 15 37. Arab. نقل comp. Ibn Mâlik ed. Dieterici, p. ٣٧٩ اذا كان عين الفعل ياء او واوا متحركة وكان ما قبلها ساكنا صحبا وجب نقل هو الشك في نقله على اليد من يده. Hebrew: حركة العين الى الساكن Bacher, Terminologie, p. 19.

38. Both readings are possible. Severus has ܐܠܗܐ ܕܡܠܟܐ. Comp. 20 Bar 'Eb^h. ii, 35, 315 (Bertheau, p. 31, l. 277) ܐܠܗܐ ܕܡܠܟܐ ܐܠܗܐ ܕܡܠܟܐ ܐܠܗܐ ܕܡܠܟܐ ܐܠܗܐ ܕܡܠܟܐ.

39. ܐܠܗܐ ܕܡܠܟܐ. Comp. Hoffmann, Opusc. Nestor., ܐܠܗܐ ܕܡܠܟܐ ܐܠܗܐ ܕܡܠܟܐ; see Land, Anecdota, iii, 5, 3; 8, 14. Fem. 'Aprêm i, 280 F. Josua Stylites ed. Wright, 23, 4. ܐܠܗܐ ܕܡܠܟܐ
 25 ܐܠܗܐ ܕܡܠܟܐ Causa Causarum. Ms. Sachau 180, fol. 82, col. 1. ܐܠܗܐ ܕܡܠܟܐ Wright, Catalogue, p. 522 a. Bickell, Carmina Nisibena, p. 61, ܐܠܗܐ ܕܡܠܟܐ ZDMG. xxxii, 487, 2. The verb, in the meaning "comprehend, understand" ZDMG. xxiv, 269, 9. Cureton, Ancient Syriac Documents, p. 43 a. Bickell, l. c.

40. For ܐܠܗܐ ܕܡܠܟܐ comp. Bar 'Eb^h râyâ i, 42, 1. ZDMG. xxvi, 833. Hos. 12, 2; the text there (also in Ceriani's edition)

וְכִי יִשְׁמַע חֶלֶל לִבּוֹ וְיִזְדָּד [ד] אֶמְעַס
 וְיִזְדָּד אֶמְעַס וְיִזְדָּד לִבּוֹ לִשְׁמֵר אֶמְעַס. וְיִזְדָּד נִפְלִי.
 וְיִזְדָּד יִזְדָּד לִבּוֹ אֶמְעַס יִזְדָּד לִבּוֹ אֶמְעַס יִזְדָּד.
 חֶלֶל חֶלֶל יִזְדָּד אֶמְעַס לִבּוֹ חֶלֶל לִשְׁמֵר.
 5 וְיִזְדָּד יִזְדָּד חֶלֶל עֲלֵי לִבּוֹ אֶמְעַס.
 אֶמְעַס יִזְדָּד חֶלֶל יִזְדָּד חֶלֶל לִשְׁמֵר חֶלֶל.
 חֶלֶל חֶלֶל יִזְדָּד אֶמְעַס יִזְדָּד חֶלֶל חֶלֶל.
 אֶמְעַס חֶלֶל יִזְדָּד אֶמְעַס יִזְדָּד חֶלֶל חֶלֶל.
 חֶלֶל חֶלֶל אֶמְעַס חֶלֶל. חֶלֶל חֶלֶל. חֶלֶל חֶלֶל.
 10 חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל.
 חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל.
 חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל.
 חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל.
 15 חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל.
 חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל.
 חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל.
 חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל.
 חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל.
 20 חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל.
 חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל.
 חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל.
 חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל.
 חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל חֶלֶל.

a) Read חֶלֶל. b) Read חֶלֶל חֶלֶל.

.יִיְהוָה כְּלֹמֶתוֹ .כְּתֹבָה .דֹּחֵה
 .כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּ
 .כְּמִנְיָנוּ .כְּמִנְיָנוּ כְּמִנְיָנוּ כְּ
 .כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּ (fol. 45 b)
 5 .כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ
 .כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּ
 .כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּ
 .כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּ
 10 .כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּ
 .כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּ
 .כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּ
 .כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּ
 15 .כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּ
 .כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּ
 .כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּ
 .כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּ
 20 .כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּ
 .כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּ
 .כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּ
 .כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּ
 25 .כְּמִנְיָנוּ כְּמִנְיָנוּ כְּמִנְיָנוּ כְּ

a) Read **דֹּחֵה**. The verse wants one syllable.

5 64. Severus, fol. 42a. **ܐܬܝܬܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ**
ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ
ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ
ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ

64. Severus, fol. 42a. **ܐܬܝܬܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ**
ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ
ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ
 Compare Bar Eb^b. ii (ed. Bertheau), 35,319.

65. Although in Mss. B and C it does not belong here, as it
 10 has already occurred under the *âthwâtâ met^hgann^bhânyâthâ*.

66. Bar 'Eb^b. i, 202,22. **ܐܬܝܬܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ**
ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ
ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ
 15 **ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ**
 Compare Nöldeke, Syr. Gramm., p. 25.

67. Severus fol. 43b. **ܐܬܝܬܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ**
ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ

68. Comp. Martin, Journ. Asiat. 1872, p. 335 **ܐܬܝܬܝܢ ܕܥܠܝܢ**
 20 **ܐܬܝܬܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ**
 = **ܐܬܝܬܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ**
 = **ܐܬܝܬܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ**
 (Fleischer, Beiträge 1863, p. 112). Al 'Aṣma'î wrote **ܐܬܝܬܝܢ ܕܥܠܝܢ**
ܐܬܝܬܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ ܕܥܠܝܢ
 "Ueber die Umwandlung (eines Buchstaben in einen
 andern) und die Vertauschung (eines Buchstaben mit einem andern).

a) Ms. Mus. Brit. **ܐܬܝܬܝܢ**, perhaps the better reading. b) Ms. Mus. Brit.
ܐܬܝܬܝܢ. c) The Ms. is here defect. So in my copy and Ms. Mus. Brit. d) Ed.
 Phillips, p. 6, 7.

41,5 and Eliâ of Nisibis continually, comp. ܡܝܬܝܢ ܕܥܕܝܣܐ ܡܝܬܝܢ
Jacob of Edessa, ed. Phillips 15, 18 I do not find this expression
in Bar 'Eb^hrâyâ. ܡܝܬܝܢ = θέσεις positurae V. τίθημι = ܡܝܬܝܢ
as also προθέσεις; Dionysius 70, 1 is translated with ܡܝܬܝܢ^a
ܡܝܬܝܢ and ἐπιθετον (33, 1) by ܡܝܬܝܢ ܕܥܕܝܣܐ.

5

ܡܝܬܝܢ Jacob of Edessa ed. Phillips 15, 18 f. Bar 'Eb^h. (ed.
Ber.) 15, 109.

ܡܝܬܝܢ ܡܝܬܝܢ Bar 'Eb^hrâyâ i, 242, 8. 243, 6: or simply.

ܡܝܬܝܢ Severus fol. 35b. Bar 'Eb^hrâyâ 44, 3, 8. 74, 9. 243, 16
et al.^b)

10

ܡܝܬܝܢ Duval, Gramm. Syr. p. 124. = Arabic نقطه Amira
p. 48 is the authority for the use of this word. I have not found
it in any of the other national grammarians.

81) Comp. a letter of Mār Jacob ed. Phillips, p. 15 below.
Bar Malkôn, fol. 44a:

15

ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ
ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ

meaning, as it is also used to denote the vowel-signs Severus p. 35a. B. O. ii,
p. 83. Amira p. 34, Duval, p. 73; and the accents, Jacob of Edessa, ed. Phillips
69, 21. 70, 15. Wright, Catalogue etc. p. 107 b. (For a curious misunderstanding
of the term S'yâmê where it has nothing to do with punctuation marks, see Abra-
ham Echelensis in his edition of 'Ab^hdîsô's Catalogue, Rome 1653, p. 176.)

a) Compare ܡܝܬܝܢ ܡܝܬܝܢ Bar 'Eb^hrâyâ i, 84. Chap. xxii. Severus
fol. 14a. Aprêin in B. O. i, 64. Bernstein, Lex. to Chrest. p. 169. b) ܡܝܬܝܢ
= στίγμή, compare Isaiah 29, 5 (Hexapla). ܡܝܬܝܢ ܡܝܬܝܢ ܡܝܬܝܢ
ܡܝܬܝܢ LXX, ὡς στίγμή παραχρήμα. V. στίξω = ܡܝܬܝܢ Bickell,
Glossary to Carmina Nisibenia p. 35. Prov. 19, 7. Hex. verb. denom. Wright,
Catalogue p. 463 b. c) I do not understand this expression—ܡܝܬܝܢ is used
by the Eastern Syrians for ܡܝܬܝܢ, but that brings us no further.

Dionysius 31, 1. Εἰσὶ δέ τινες Ms. Sachau 226, fol. 44b.

ένικοι χαρακτῆρες καὶ κατὰ κῶττε εἰς πῖ αὐαδουκ
πολλῶν λεγόμενοι, οἷον δῆμος πῖ κῶττω πῖλκ κῶττω
χορὸς ὄχλος καὶ πληθυντικοὶ κῶττω εἰς αὐαδουκ
5 κατὰ ένικῶν τε καὶ δοῦκῶν, .κῶττω .ὁσ γῖκ .μῶττω
ένικῶν μὲν ὡς Ἀθῆναι Θῆβαι, δουκ πῖ αὐαδ .κῶττω
δοῦκῶν δὲ ὡς ἀμφοτέρωι. πῖλκ κῶττω κῶττω

Comp. p. lxxxvii.

10

.μῖττωκῶττω πῖ ^{a)}δουκῶττω
εἰς αὐαδ πῖ εἰς αὐαδ
αὐαδ γῖκ .μῶττω μῖττω
αὐαδ .κῶττω κῶττω κῶττω
κῶττω κῶττω δουκ πῖ
μῖττωκῶττω πῖ δουκῶττω πῖλκ
γῖκ .μῶττω πῖ μῖττω εἰς
15 .κῶττω κῶττω αὐαδ

15

83) Eliâ of Tîrhân (26, 21) calls such forms κῶττω κῶττω
(جمع الجمع)—viewed from another standpoint Bar 'Eb'râyâ (i,
243, 25) κῶττω κῶττω κῶττω—which passage is also to be
compared with Eliâ of Nisibis.

20

Bar Zô'bî, fol. 17a κῶττω .δουκῶττω μῖττωκῶττω δουκ
κῶττω κῶττω .κῶττω .κῶττω γῖκ .δουκῶττω μῖττωκῶττω

84) Bar Zô'bî fol. 17a. δουκῶττω μῖττωκῶττω δουκ
κῶττω .κῶττω .κῶττω .κῶττω κῶττω γῖκ .δουκῶττω

Bar 'Eb'râyâ I, 244, 5. αὐαδ δουκῶττω κῶττω

25

πῖλκ .μῖττωκῶττω κῶττω κῶττω κῶττω γῖκ .μῖττωκῶττω

a) Read with double κ as in Ms.

Payne Smith, col. 1310. Comp. Merx, Gramm. Syr. p. 23. Duval p. 62. Bernstein s. v.

As regards ܠܝܠܝ Eliâ agrees with K. (P. S. 1449) against Bar 'Eb^hrâyâ (ibid.).

5 88) Bar Zô'bî fol. 17a. ܠܠܝܠܝܢ ܠܠܝܠܝܢ ܠܠܝܠܝܢ ܠܠܝܠܝܢ ܠܠܝܠܝܢ ܠܠܝܠܝܢ ܠܠܝܠܝܢ ܠܠܝܠܝܢ. These words are probably reckoned as plurals because of their ending in ܠܠܝܠܝܢ. Comp. Nöld., Gramm. p. 11 note 1; Merx, Gramm. Syr. p. 83, the s'yâmê points are not placed: "ubi vero ex litteris ipsis aut terminatione plurale cognoscitur."

89) Bar 'Eb^hrâyâ, however (i, 244, 11) writes šê(i)d^h and ḥ^hd^hâr with s'yâmê. Duval, p. 125.

ܠܠܝܠܝܢ ܠܠܝܠܝܢ comp. Eliâ of Tîrhân 15, 15. 24, 20. Bar Zô'bî fol. 77a. Comp. ܠܠܝܠܝܢ ܠܠܝܠܝܢ Bar 'Eb^h. i, 15 89, 12. 93, 17. 95, 5.

89a) ܠܠܝܠܝܢ Syllabarum formatio. P. S. col. 967 following B. O. iii, p. 307. I am indebted to Prof. Nöldeke of Strassburg for the understanding of this chapter. He most kindly sent me, in answer to my question, a full explanation and translation of
20 the same. As regards the heading of the chapter he says: Den Titel hätte man also wörtlich zu übersetzen: "Nun wollen wir reden vom Buchstabiren des Wortes der syrischen Buchstaben." Das ist eine ungeschickte Art des Ausdrucks für "darüber wie die syrischen Buchstaben, welche je ein Wort constituiren, beim Buch-
25 stabiren bezeichnet (resp. vorgetragen) werden. ܠܠܝܠܝܢ ܠܠܝܠܝܢ ist eine feste Verbindung: "Buchstabiren des (jeweiligen) Wortes"; da wird nun: der [einzelnen] syrischen Buchstaben etwas ungeschickt im Genitivverhältniss angehängt. Wir würden eher erwarten ܠܠܝܠܝܢ ܠܠܝܠܝܢ ܠܠܝܠܝܢ ܠܠܝܠܝܢ.

30 90) Severus fol. 23ff. has this passage word for word, part of which I have made use of in the text. He gives, generally, more

כִּי־כִּי־מִלֵּךְ כִּי־כִּי־כִּי : כִּי־כִּי־כִּי : כִּי־כִּי־כִּי
 כִּי־כִּי־כִּי (fol. 35 a) כִּי־כִּי־כִּי
 ✥ כִּי־כִּי

Bar Malkôn, fol. 37 a:

- 5 כִּי־כִּי־כִּי כִּי־כִּי־כִּי כִּי־כִּי־כִּי
 כִּי־כִּי־כִּי כִּי־כִּי־כִּי כִּי־כִּי־כִּי
 כִּי־כִּי־כִּי כִּי־כִּי־כִּי כִּי־כִּי־כִּי
 כִּי־כִּי־כִּי כִּי־כִּי־כִּי כִּי־כִּי־כִּי
 10 כִּי־כִּי־כִּי כִּי־כִּי־כִּי כִּי־כִּי־כִּי
 כִּי־כִּי־כִּי כִּי־כִּי־כִּי כִּי־כִּי־כִּי
 כִּי־כִּי־כִּי כִּי־כִּי־כִּי כִּי־כִּי־כִּי
 כִּי־כִּי־כִּי כִּי־כִּי־כִּי כִּי־כִּי־כִּי

- 91) Perhaps it were better to read כִּי־כִּי־כִּי with
 15 Severus fol. 24 a—who adds כִּי־כִּי־כִּי כִּי־כִּי־כִּי.
 For this division compare fol. 25 b כִּי־כִּי־כִּי כִּי־כִּי־כִּי
 כִּי־כִּי־כִּי כִּי־כִּי־כִּי כִּי־כִּי־כִּי. Jacob of Edessa (ed.
 Phillips, p. 14, 7) divides them in כִּי־כִּי־כִּי (comp.
 ibid. 17, 17. Martin, Tradition Karkaphenien p. 45. Payne Smith,
 20 col. 755). Bar Zô'bi (Martin: Traité de Bar Zû'bi sur l'accent des
 Syr. Orientaux. Actes de la Soc. Phil. iii, no. 1) in כִּי־כִּי (1, 4.
 11, 15) and כִּי־כִּי־כִּי (18, 20), which last division we find again
 in Bar 'Eb'hâyâ (ed. Phillips, 26, 24. 27, 1 f. b.) כִּי־כִּי־כִּי and
 כִּי־כִּי־כִּי. The commentary to Bar 'Eb'h. ii, p. 75 uses כִּי־כִּי־כִּי
 25 and כִּי־כִּי־כִּי.

92) Bar 'Eb'h. ii, 76 v. 850:

כִּי־כִּי־כִּי כִּי־כִּי־כִּי
 כִּי־כִּי־כִּי כִּי־כִּי־כִּי

a) The wau is written in red by a different hand.

Commentary: **כִּי־כֵן מִשְׁמַחַת לְמִי־נָהָר בְּרֵאשִׁיתוֹ מִלְּפָנֶיךָ**
יְהוָה וְלֹא־לְפָנֶיךָ אֱלֹהֵי אֲשֶׁר־הָיָה, מִשְׁמַחַת בְּרֵאשִׁיתוֹ
לְפָנֶיךָ כִּי־כֵן מִשְׁמַחַת לְמִי־נָהָר which is to be compared with Bar
 Zô'bi (ed. Martin p. 1) **יְהוָה מִשְׁמַחַת בְּרֵאשִׁיתוֹ לְפָנֶיךָ**
כִּי־כֵן מִשְׁמַחַת לְמִי־נָהָר בְּרֵאשִׁיתוֹ 5
כִּי־כֵן מִשְׁמַחַת לְמִי־נָהָר

In fact the first few pages of this tract follow Eliâ closely.

93) Bar 'Eb^h. (ed. Phillips 31, 8) **מִשְׁמַחַת בְּרֵאשִׁיתוֹ**
לְפָנֶיךָ יְהוָה. Bar Zô'bi fol. 38 a **מִשְׁמַחַת בְּרֵאשִׁיתוֹ**
לְפָנֶיךָ יְהוָה. comp. Duval, p. 149. 10

94) The quotation is not correct, compare Jes. 7, 14. Bar
 'Eb^h. i, 241, 17 **כִּי־כֵן מִשְׁמַחַת לְמִי־נָהָר**
בְּרֵאשִׁיתוֹ מִלְּפָנֶיךָ יְהוָה. **כִּי־כֵן מִשְׁמַחַת לְמִי־נָהָר**
בְּרֵאשִׁיתוֹ מִלְּפָנֶיךָ יְהוָה. **כִּי־כֵן מִשְׁמַחַת לְמִי־נָהָר**
בְּרֵאשִׁיתוֹ מִלְּפָנֶיךָ יְהוָה. 15

I insert here a number of verses on the four chief accents
 which I have found in four Mss. in the Sachau collection (Ms. 306,
 fol. 120 a. Ms. 216, fol. 226 a. Ms. 72, no. 13. Ms. 60, no. 13). In
 Ms. 306 it is given as belonging to the grammatical treatises of
 Bar Zô'bi (compare Martin, traité, text p. 2 b), but the other Mss. 20
 say nothing as to the Authorship:

כִּי־כֵן מִשְׁמַחַת לְמִי־נָהָר
כִּי־כֵן מִשְׁמַחַת לְמִי־נָהָר **כִּי־כֵן מִשְׁמַחַת לְמִי־נָהָר**
כִּי־כֵן מִשְׁמַחַת לְמִי־נָהָר **כִּי־כֵן מִשְׁמַחַת לְמִי־נָהָר**

A = Ms. 72. B = Ms. 306.

a) For this reading A has simply: **כִּי־כֵן מִשְׁמַחַת לְמִי־נָהָר**
כִּי־כֵן מִשְׁמַחַת לְמִי־נָהָר.

[illegible]

a) B **ಕುಳಿತು**. b) Wanting in A. Read **ಕುಳಿತು**? c) B. **ಕುಳಿತು**.
d) B order inversed. e) To be pronounced as one syllable. f) A and B have the
copula! g) Before this A **ಕುಳಿತು**. h) A margin. i) A **ಕುಳಿತು**.
k) A and B **ಕುಳಿತು**. l) B without cop. m) A **ಕುಳಿತು**. n) Read 'Et'pe. on
account of meter. o) Wanting in B.

96. **ḥwaw** Bar 'Eb^h. i, 9, 6, 17; 15, 20. In Ms. Sachau 69 I have found the following:^{a)} **ḥwaw . ḥwaw . ḥwaw . ḥwaw**
ḥwaw . ḥwaw . ḥwaw . ḥwaw **ḥwaw . ḥwaw . ḥwaw . ḥwaw**
ḥwaw . ḥwaw . ḥwaw . ḥwaw **ḥwaw . ḥwaw . ḥwaw . ḥwaw** 5
ḥwaw . ḥwaw . ḥwaw . ḥwaw **ḥwaw . ḥwaw . ḥwaw . ḥwaw**
ḥwaw . ḥwaw . ḥwaw . ḥwaw **ḥwaw . ḥwaw . ḥwaw . ḥwaw**
ḥwaw . ḥwaw . ḥwaw . ḥwaw **ḥwaw . ḥwaw . ḥwaw . ḥwaw**
ḥwaw . ḥwaw . ḥwaw . ḥwaw **ḥwaw . ḥwaw . ḥwaw . ḥwaw** 10
ḥwaw . ḥwaw . ḥwaw . ḥwaw **ḥwaw . ḥwaw . ḥwaw . ḥwaw**

97. Compare Bar Zō'bi at the commencement of note 95.

98. **ḥwaw** **ḥwaw**—The gutturals, Bar 'Eb^h. i, 196, 12.
ḥwaw ḥwaw **ḥwaw** **ḥwaw** **ḥwaw**
ḥwaw **ḥwaw** **ḥwaw** **ḥwaw** Comp. *ibid.* line 17. 104,6
ḥwaw **ḥwaw** and **ḥwaw** **ḥwaw**, *ibid.* line 12. 116,24; 15
 27. 117,8.

99. For **ḥwaw** Duval, *Gramm. Syr.*, p. 176. **ḥwaw** is explain-
 able through the use of **ḥwaw** as well as **ḥwaw** Payne-Smith cols. 1221
 and 1314. Bar 'Eb^hrâyâ i, 97,18 , **ḥwaw** **ḥwaw** **ḥwaw** **ḥwaw**
ḥwaw **ḥwaw** **ḥwaw** **ḥwaw** 20
ḥwaw **ḥwaw** **ḥwaw** **ḥwaw** **ḥwaw** **ḥwaw** **ḥwaw** **ḥwaw**
ḥwaw **ḥwaw** **ḥwaw** **ḥwaw** **ḥwaw** **ḥwaw** **ḥwaw** **ḥwaw** Compare *ibid.* 145,4
 from below. On the relation of these two classes of verbs to each
 other see Nöldeke, *Mandäische Gramm.*, p. 247. Duval, p. 196, § 216.

a) Besides this, the small Ms. contains an enumeration of grammat. forms.

APPENDIX.

Ms. Sachau 72 (unpaginated); end of Kurrsâh $\overline{\text{K}}$ =Hoffmann,

Opusc. Nestor. 38,21.

[illegible]

۱۰
 ۱۱
 ۱۲
 ۱۳
 ۱۴
 ۱۵
 ۱۶
 ۱۷
 ۱۸
 ۱۹
 ۲۰
 ۲۱
 ۲۲
 ۲۳
 ۲۴
 ۲۵
 ۲۶
 ۲۷
 ۲۸
 ۲۹
 ۳۰
 ۳۱
 ۳۲
 ۳۳
 ۳۴
 ۳۵
 ۳۶
 ۳۷
 ۳۸
 ۳۹
 ۴۰
 ۴۱
 ۴۲
 ۴۳
 ۴۴
 ۴۵
 ۴۶
 ۴۷
 ۴۸
 ۴۹
 ۵۰
 ۵۱
 ۵۲
 ۵۳
 ۵۴
 ۵۵
 ۵۶
 ۵۷
 ۵۸
 ۵۹
 ۶۰
 ۶۱
 ۶۲
 ۶۳
 ۶۴
 ۶۵
 ۶۶
 ۶۷
 ۶۸
 ۶۹
 ۷۰
 ۷۱
 ۷۲
 ۷۳
 ۷۴
 ۷۵
 ۷۶
 ۷۷
 ۷۸
 ۷۹
 ۸۰
 ۸۱
 ۸۲
 ۸۳
 ۸۴
 ۸۵
 ۸۶
 ۸۷
 ۸۸
 ۸۹
 ۹۰
 ۹۱
 ۹۲
 ۹۳
 ۹۴
 ۹۵
 ۹۶
 ۹۷
 ۹۸
 ۹۹
 ۱۰۰

a) Job. 36,4. P. S. col. 820.

כְּסִיבֵיהֶם יִתְלַבֵּן. וְהָיָה חֲסִידָם (2) וְהָיָה מִיֵּצֵא
 כְּסִיבֵיהֶם, יִלָּךְ. וְהָיָה מִיֵּצֵא כִּי יֵצֵא לִבְנֵה
 וְהָיָה מִיֵּצֵא כִּי יֵצֵא חֲסִידָם וְהָיָה מִיֵּצֵא
 לִבְנֵה. וְהָיָה מִיֵּצֵא וְהָיָה חֲסִידָם וְהָיָה מִיֵּצֵא
 5 וְהָיָה מִיֵּצֵא וְהָיָה חֲסִידָם חֲסִידָם וְהָיָה מִיֵּצֵא
 כְּסִיבֵיהֶם לִבְנֵה: וְהָיָה מִיֵּצֵא וְהָיָה מִיֵּצֵא
 וְהָיָה מִיֵּצֵא. וְהָיָה מִיֵּצֵא וְהָיָה חֲסִידָם וְהָיָה מִיֵּצֵא
 וְהָיָה מִיֵּצֵא. וְהָיָה מִיֵּצֵא וְהָיָה חֲסִידָם וְהָיָה מִיֵּצֵא
 וְהָיָה מִיֵּצֵא. וְהָיָה מִיֵּצֵא וְהָיָה חֲסִידָם וְהָיָה מִיֵּצֵא
 10 וְהָיָה מִיֵּצֵא. וְהָיָה מִיֵּצֵא וְהָיָה חֲסִידָם וְהָיָה מִיֵּצֵא
 וְהָיָה מִיֵּצֵא. וְהָיָה מִיֵּצֵא: וְהָיָה מִיֵּצֵא וְהָיָה מִיֵּצֵא
 חֲסִידָם מִיֵּצֵא: וְהָיָה מִיֵּצֵא וְהָיָה חֲסִידָם. וְהָיָה מִיֵּצֵא
 וְהָיָה מִיֵּצֵא.

Here the Ms. breaks off. The second half of the page is missing. On fol. b we can still make out:

15

וְהָיָה מִיֵּצֵא (Opus. Nest. 41,1.) וְהָיָה מִיֵּצֵא
 וְהָיָה מִיֵּצֵא. וְהָיָה מִיֵּצֵא וְהָיָה חֲסִידָם וְהָיָה מִיֵּצֵא
 וְהָיָה מִיֵּצֵא. וְהָיָה מִיֵּצֵא וְהָיָה חֲסִידָם וְהָיָה מִיֵּצֵא
 וְהָיָה מִיֵּצֵא. וְהָיָה מִיֵּצֵא וְהָיָה חֲסִידָם וְהָיָה מִיֵּצֵא.

a) Amos 3,12! b) Gen. 30,29. c) 1 Sam. 3,3.

ADDITIONS AND CORRECTIONS.

I notice that a large number of mistakes have remained uncorrected. The great distance from the place of printing made it impossible for me to see more than one proof; of some of the sheets I have seen *none at all*. I must ask the kind indulgence of the reader for this unusually large list of errata. The following list makes no pretence of completeness, obvious misprints having been occasionally omitted.

In a number of proper names, such as Juhanân Ja'kôbh, &c., the J must be changed into Y. In the first part I have written Tirhân instead of the more correct Tîrhân. In the Syriac text there is an inconsistency in the use of the vowels e and ê, a and â. This is due to the Mss. which, like most modern Nestorian ones, often make no distinction between the long and the short vowels. In the latter part of the text I have corrected a number of these cases and substituted the correct forms. Distinctly Nestorian peculiarities have of course been allowed to remain.

P. 6 to note a) See Horst, Des Metrop. Elias von Nisibis Buch vom Beweis der Wahrheit des Glaubens. 1886, p. xxiv ff. (Lit. Bl. f. Orient. Phil. iii, p. 88. D. L. Z. 1886, No. 46, col. 1641. T. L. Z. 1886, No. 21. Rev. Crit. 1886, No. 51, p. 481.)
ibid. to note b) 'Ab'dîsô' does not say that the author mentioned in B. O. iii, p. 100 ff. wrote any grammatical treatise. Assemânî here confounds Hazzâyâ with Huzâyâ. (Hoffmann, Pers. Märt., p. 117.) Baethgen (T. L. Z. 1887, No. 10, p. 223) has been misled by this mistake to refer the ܐܠܦܒܐܬܐ ܐܬܪܐ (Frothingham, Stephen bar Sudaili, p. 4, who also follows Assemân) to Dionysius Thrax. To

note c) cf. also Guidi, in *Bulletino Italiano degli studii Orient.* Nuova Serie 1877—82, p. 104ff. P. 7, 25, See now Horst, *Die Canones Jacob's von Edessa.* 1886, p. 70 ff. (Lit. Cent. Bl. 1886, No. 34, col. 1145. D. L. Z. 1887, No. 9, col. 288) and Wright, *Encycl. Brit. art. Syr. Lit.*, p. 840; 27, On Honain see Wright, *ibid.* p. 846. P. 8, 8 Wright, p. 852; 24, Wright, *ibid.* P. 9, 12, Wright, *ibid.*, p. 852, wrongly connects Yauseph^h with Īšō'yab^h bar Malkōn of Sōbhā. See the authorities quoted; 28, 569 for 509; P. 10, 9 Kardāhī in his *الاحكام* Rome 1880, says expressly (p. ٦) that he has made use of this treatise of *الياس بن شينا*. In a small grammar printed in Urmia in the local dialect (Title: *ܕܝܚܝܬܐ ܕܡܪܝܢܐ ܕܥܠܝܐ*) I find many of the rules given by Eliā word for word. Bar Zō'bi seems also to have been used; *ibid.* l. 30. cf. Wright, *loc. cit.*, p. 852; P. 13, note c) add.: Abbeloos, *Acta Sancti Maris*, p. 23; P. 15, 9. Prof. Nöldeke suggests to me to read: *ܕܝܚܝܬܐ ܕܡܪܝܢܐ ܕܥܠܝܐ* [ܕܡܪܝܢܐ?]; 19, Nöld. *ܕܝܚܝܬܐ ܕܡܪܝܢܐ*. P. 16, 7 Nöld. Kardāhī; P. 18, 2 Nöld. *ܕܝܚܝܬܐ ܕܡܪܝܢܐ*; 26, ff. compare P. S. cat. 45. P. 22, note c) add: Wright, *Some Apoc. Psalms in Syriac* (Reprinted from PSBA June 1887) p. 1; P. 23 last line add: The example cited by Assem. does really occur. 47, 21; P. 24, note c), Nöld.: Del. last part; the subject begins with "thy unworthy Eliā". P. 25, del. note a) Prof. Duval writes: "*ܕܝܚܝܬܐ ܕܡܪܝܢܐ* est exacte et signifie "des regles de conduite", litt. "de choses dirigeantes", cf. B. O. iii, 1, p. 343 b et iii, 2, 901. Comp. also B. O. iii, p. 182. Hoffmann, *De Hermeneuticis* 211, 25; P. 26, note a) *dʰabʰe(i)n*; P. 34, 12 *zelgʰê*; 29, *zēkipʰtā*; P. 35, 17 *neʿbadʰ*. P. 37, 1 *pāthūrā*. P. 38, 9 *'izepʰ*; 10 *metʰtul*; 14 *'abʰdan(i)*, *barrēkʰan(i)*; 15 *kadēšan(i)*. P. 39, 5 *har(r)an(i)*, *mʰhar(r)in*; 9 *wa(m)marmʰrānē*; 20 *ašle(t)tan*; note a) add. Kardāhī *الاحكام* p. 61, 20. P. 40, 2 *metʰya(h)bin* &c. P. 41, 2 *walēmekbʰeran(i)*; 4 *prutdʰka*; 7 *nehʰpʰônākh*; 8 *nehʰpʰan(i)*. P. 43, note b) read Sirach 8,7 (ed. Lag., p. 8); note c) add. cf. Notes p. 52, 10. Bar 'Ebh. i, 26, 17. P. 45, 8 *dʰekesaryā*. P. 46, 7 Sātānā.

Notes p. 1* add. 'Abbdīšō', Pardaisa dʰa'den (Ms. Amer. Or. Soc.) in explanation of the Prooemium: *ܕܝܚܝܬܐ ܕܡܪܝܢܐ ܕܥܠܝܐ* (P. S. 784 *ܕܝܚܝܬܐ ܕܡܪܝܢܐ ܕܥܠܝܐ*). P. S. catal. col. 516, 518. B. O. iii, 139, 144. Bar 'Ebh. i, 7, 22; 44, 20 &c. Frothingham. Bar Sudaili 42, 18. Eliā of Tīrhān 6, 16; 8, 2. P. 2* note a) add. cf. Kautzsch, *Gram. d. Bibl. Aram.*, p. 20, note 2. Levy, *Talm. W. B.*, iii, 495.

P. 5*, 20 cf. Acts 10, 13. P. 8*, 18 cf. אֲדָמָה שְׁבִיבָה. Steinschneider, Hebr. Bibl., xx, 4. P. 9*, 18 כַּסָּא. P. 10*, note b) cited by K. in P. S. col. 1569; note c) Delete! Nöld. "כַּסָּאִי אֶרֶץ O Verständiger". cf. also Lagarde, Anal. 20, 25: 170, 11. P. 11*, note a) Del.! Nöld. **כַּסָּאִי**. P. 14*, note 31. Prof. Nöldeke calls my attention to the fact that this supposition is incorrect. The name comes from the false notion that the Pe'sittâ was written in Palestine, cf. also P. S. 2585. s. r. **כַּסָּאִי** (but 1974 — **כַּסָּאִי**!). John of Malala (ed. Dindorf, p. 12) says distinctly: ἐπειδὴ γὰρ Συρίαν τὴν Ἰουδαίαν καὶ Σύρους οἱ παλαιοὶ τοὺς Παλαιστίνους ὠνόμαζον. P. 17*, 1 add. **כַּסָּאִי** **כַּסָּאִי** Bar 'Ebh. i, 156, 17. P. 19*, 22 read *Opusc. Nest.* 33, 3. P. 20*, 5, Nöld.: "Für **כַּסָּאִי** hat der Gött. Codex **כַּסָּאִי**" cf. also P. S. 527 **כַּסָּאִי** **כַּסָּאִי**. P. 21*, 5 **כַּסָּאִי** **כַּסָּאִי**; 7 **כַּסָּאִי**; 12 Ms. **כַּסָּאִי**, Read **כַּסָּאִי**; del. note b)! P. 22*, 3 **כַּסָּאִי**; 11 Ms. **כַּסָּאִי**; 24 Terminology; P. 24*, 10 so my Copy; read **כַּסָּאִי**. P. 25*, 19 read **כַּסָּאִי**. P. 26*, 2 for **כַּסָּאִי** read **כַּסָּאִי**. P. 27*, 1 **כַּסָּאִי**; 10 add. cf. P. S. 2214. P. 29*, 19 **כַּסָּאִי**. P. 30*, note a). On a Ms. containing a similar fuller recension see Proceedings Am. Or. Soc. May 1887, p. xxxiv. There is also a Ms. containing this tract in the collections of the Soc. Prom. of Christ. Know. at Cambridge (Encycl. Brit. art. Syr. Lit., p. 843). Prof. Wright kindly informs me that this too probably contains the fuller recension. Müller, Ibn Abi Useibia i, 318, 6 (see Lesarten, p. 36) gives the better reading **כַּסָּאִי**. I see that Dr. Löw (ZDMG. xl, p. 764) and myself have hit upon the same explanation (my Ms. was in the hands of the printer in June 1886), though **כַּסָּאִי** is hardly correct. The form corresponds exactly to **כַּסָּאִי**, cf. P. S. 540 s. r. **כַּסָּאִי**. Löw, P. N., p. 225. Read also **כַּסָּאִי**. P. 31*, 9 **כַּסָּאִי**? P. 32*, 3 for *also bei* read *see also*; 11 to **כַּסָּאִי** add. Bar 'Ebh. i, 194, 10 comm. to Math. 16, 33; l. 25 read 746; 26 **כַּסָּאִי**. Kardâhi also (66, 5) explains simply **כַּסָּאִי**. **כַּסָּאִי** **כַּסָּאִי**. P. 33*, 6 read 1586; 7 read 362; 8 **כַּסָּאִי**. P. 34*, 1 cf. now P. S. s. r.; 9 read 2173; 12 read 41, 20; l. 25 so Ms., read **כַּסָּאִי**. P. 35*, 2 **כַּסָּאִי**; 12 **כַּסָּאִי**. P. 36*, 3 **כַּסָּאִי**; 10 cf. **כַּסָּאִי** Land iv, 216; l. 25 **כַּסָּאִי**; 28 Kuššaitâ. Acc. to Bar 'Ebh. to Acts 2, 9 (ed. Klamroth, 5, 88 cf. to Amos 9, 7, ed. Moritz 12, 14, Gram. i, 19, 12) this is the Nest. reading. Cf. the Hebrew forms **כַּסָּאִי** (Targ. Yeruſ. i and ii, Talm.

Yerus.) and קשטקיא (Targ. Onk., Targ. to Prophets, Talm. Babli). See passages in Levy's Lexicons s. v., Berliner, Targ. Onk. p. 5. The 'Ârûk^h (ed. prin.) gives both forms, under קשטקיא also קשדקיא, probably a misprint. P. 37*, 6 read 1797; l. 16 *John*. P. 38*, 8 ~~קשטקיא~~; 9 ~~קשטקיא~~. P. 40*, 8 add. ~~קשטקיא~~, ~~קשטקיא~~, ~~קשטקיא~~. Bar 'Eb^h. i, 179, 20. P. 41*, 11 [קשטקיא] before קשטקיא. P. 42*, 22 read 36, 6ff. P. 44*, 7 *I do not believe*. P. 46*, 9 קשטקיא. P. 47*, 17 קשטקיא; l. 26, read 75. P. 48*, 12 read 14 קשטקיא. P. 54*, 12 cf. Kardâhi ~~קשטקיא~~, p. 61, 4. P. 66*, 16 cf. P. S. col. 2692. P. 67*, 1 cf. P. S. col. 2591.

Text. ~~קשטקיא~~ l. 5—~~קשטקיא~~ l. 10 cited in Abr. Echel. ed. of the Catalogue of 'Ab^hdisô', p. 177. ~~קשטקיא~~ l. 10 ~~קשטקיא~~. ~~קשטקיא~~ l. 2 ~~קשטקיא~~. ~~קשטקיא~~ l. 15 ~~קשטקיא~~. ~~קשטקיא~~ l. 2 ~~קשטקיא~~. ~~קשטקיא~~ l. 14 so Ms. read קשטקיא or קשטקיא. ~~קשטקיא~~ l. 21 so Ms. ~~קשטקיא~~? ~~קשטקיא~~ l. 1 ~~קשטקיא~~. ~~קשטקיא~~ note 1 insert B.

Columbia College, N.-Y., August 1887.

חֲבִיבִי. עֲמִלִּי. יִשְׁכַּבִּי. וְהָאֵל (fol. 56b) לִכְתּוּב
 אֲחֵרִי: לֵךְ אֶל הַמֶּלֶךְ וְהַמַּלְאָכִים וְהַמִּשְׁלָמִים וְהַמִּשְׁלָמִים
 וְהַמִּשְׁלָמִים וְהַמִּשְׁלָמִים. יִשְׁכַּבִּי. יִשְׁכַּבִּי. יִשְׁכַּבִּי
 וְהָאֵל^{a)} מִלִּפְנֵי הַמֶּלֶךְ וְהַמַּלְאָכִים וְהַמִּשְׁלָמִים
 וְהַמִּשְׁלָמִים וְהַמִּשְׁלָמִים.

5

וְהָאֵל מִלִּפְנֵי הַמֶּלֶךְ וְהַמַּלְאָכִים וְהַמִּשְׁלָמִים
 וְהַמִּשְׁלָמִים וְהַמִּשְׁלָמִים. וְהָאֵל מִלִּפְנֵי הַמֶּלֶךְ
 וְהַמַּלְאָכִים וְהַמִּשְׁלָמִים וְהַמִּשְׁלָמִים.

a) C וְהָאֵל. b) C וְהָאֵל מִלִּפְנֵי הַמֶּלֶךְ וְהַמַּלְאָכִים וְהַמִּשְׁלָמִים וְהַמִּשְׁלָמִים.

c) C adds וְהָאֵל.

(fol. 53 b) תִּיָּדָה הִתְמַחֵלֶם^{a)} מִכָּא לֵב הַ שֶׁהָאֵלֶּם
 כֹּחַ, מִכָּא^{b)} הִתְמַחֵלֶם תִּיָּדָה. מִכָּא הִתְמַחֵלֶם. מִכָּא
 תִּיָּדָה. מִכָּא הִתְמַחֵלֶם תִּיָּדָה. מִכָּא הִתְמַחֵלֶם הַ יִּתְּנָה.
 מִכָּא תִּיָּדָה. מִכָּא הִתְמַחֵלֶם תִּיָּדָה. מִכָּא הִתְמַחֵלֶם הַ מִכָּא.
 5 מִכָּא תִּיָּדָה: מִכָּא הִתְמַחֵלֶם תִּיָּדָה. מִכָּא הִתְמַחֵלֶם הַ
 לִּיָּדָה אֵל חֵסֶד לִיָּדָה הִתְמַחֵלֶם. מִכָּא לִיָּדָה הִתְמַחֵלֶם
 הִתְמַחֵלֶם. מִכָּא הִתְמַחֵלֶם תִּיָּדָה. מִכָּא הִתְמַחֵלֶם הַ לִּיָּדָה
 הִתְמַחֵלֶם. מִכָּא יִתְּנָה אֵל חֵסֶד יִתְּנָה.

וְהָאֵלֶּם לִיָּדָה הִתְמַחֵלֶם מִכָּא הִתְמַחֵלֶם. מִכָּא הִתְמַחֵלֶם
 10 מִכָּא תִּיָּדָה. לִיָּדָה. מִכָּא תִּיָּדָה. לִיָּדָה. מִכָּא הִתְמַחֵלֶם
 תִּיָּדָה. תִּיָּדָה. הִתְמַחֵלֶם. מִכָּא תִּיָּדָה. מִכָּא הִתְמַחֵלֶם תִּיָּדָה יִתְּנָה
 הִתְמַחֵלֶם (fol. 54 a) מִכָּא^{d)} תִּיָּדָה. מִכָּא הִתְמַחֵלֶם מִכָּא^{e)} תִּיָּדָה. מִכָּא
 אֵל חֵסֶד שִׁיבָה הִתְמַחֵלֶם^{f)} חִבֵּיָה אֵל חֵסֶד^{d)} הִתְמַחֵלֶם^{d)} תִּיָּדָה
 הִתְמַחֵלֶם מִכָּא^{e)} תִּיָּדָה הִתְמַחֵלֶם אֵל חֵסֶד הִתְמַחֵלֶם^{g)} תִּיָּדָה
 15 תִּיָּדָה. מִכָּא הִתְמַחֵלֶם מִכָּא תִּיָּדָה אֵל חֵסֶד הִתְמַחֵלֶם לִיָּדָה. מִכָּא
 לִיָּדָה הִתְמַחֵלֶם. לִיָּדָה. מִכָּא הִתְמַחֵלֶם מִכָּא^{d)} תִּיָּדָה. מִכָּא
 הִתְמַחֵלֶם. תִּיָּדָה. מִכָּא תִּיָּדָה אֵל חֵסֶד הִתְמַחֵלֶם לִיָּדָה יִתְּנָה
 הִתְמַחֵלֶם^{g)} תִּיָּדָה.

הִתְמַחֵלֶם הַ מִכָּא הִתְמַחֵלֶם הִתְמַחֵלֶם לִיָּדָה. מִכָּא הִתְמַחֵלֶם
 20 מִכָּא הִתְמַחֵלֶם הִתְמַחֵלֶם^{h)} : מִכָּא הִתְמַחֵלֶם לִיָּדָה
 מִכָּא הִתְמַחֵלֶם הִתְמַחֵלֶם. הַ מִכָּא הִתְמַחֵלֶם הִתְמַחֵלֶם הִתְמַחֵלֶם
 מִכָּא הִתְמַחֵלֶם מִכָּא : מִכָּא הִתְמַחֵלֶם מִכָּא הִתְמַחֵלֶם
 לִיָּדָה מִכָּא הִתְמַחֵלֶם הִתְמַחֵלֶםⁱ⁾ : מִכָּא הִתְמַחֵלֶם מִכָּא הִתְמַחֵלֶם

a) C הִתְמַחֵלֶם. b) B om. Ms. Mus. Brit. מִכָּא. c) B twice.
 d) C om. e) C מִכָּא. f) C adds. לִיָּדָה. g) B הִתְמַחֵלֶם!
 h) C הִתְמַחֵלֶם. i) C הִתְמַחֵלֶם.
 d*

[illegible]

a) Delendum? b) C om. c) C **ብላይ** **ብወ** **ጋራ**. d) B **ብላይ**. e) B om. but **ብላይ** in C is wrong. f) C **ብላይ**.

[illegible]

a) Add. **כח**. b) C om. c) C **מח**. d) B om. e) C

ጥቅምት. f) B omits all this. g) C **ገጽ ፩ ሆኖ**. h) C twice.

i) B بېخه. k) C مەھەققى

א. וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל
 וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל ^{א)} וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל
 א. וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל ^{ב)} וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל
 א. וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל (Ms. 216 fol. 21a) וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל
 5 א. וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל
 א. וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל
 א. וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל
 א. וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל
 10 א. וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל
 א. וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל
 א. וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל
 א. וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל
 15 א. וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל
 א. וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל
 א. וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל
 א. וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל
 20 א. וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל
 א. וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל
 א. וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל
 א. וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע הָעָם אֶת הַקּוֹל

a) A leaf is missing here in Ms. B. This and the following word do not
 belong here. *For וְהָיָה read וְהָיָה? b) See note 98. c) C twice. d) See
 note 99. e) I have emendated the text. Ms. וְהָיָה וְהָיָה
וְהָיָה!

הַחֲסִידִים הַזֵּהִם הָיוּ מְשֻׁמְמִים לְכָל הַיְּהוּדִים
וְהַחֲסִידִים הַזֵּהִם.

אָמַר הָיָה לָהֶם נֶאֱמַר הַחֲסִידִים.

וְהַחֲסִידִים הַזֵּהִם הָיוּ מְשֻׁמְמִים לְכָל הַיְּהוּדִים

5

וְהַחֲסִידִים הַזֵּהִם הָיוּ מְשֻׁמְמִים לְכָל הַיְּהוּדִים

20

וְהַחֲסִידִים הַזֵּהִם הָיוּ מְשֻׁמְמִים לְכָל הַיְּהוּדִים

וְהַחֲסִידִים הַזֵּהִם הָיוּ מְשֻׁמְמִים לְכָל הַיְּהוּדִים
וְהַחֲסִידִים הַזֵּהִם הָיוּ מְשֻׁמְמִים לְכָל הַיְּהוּדִים
וְהַחֲסִידִים הַזֵּהִם הָיוּ מְשֻׁמְמִים לְכָל הַיְּהוּדִים
וְהַחֲסִידִים הַזֵּהִם הָיוּ מְשֻׁמְמִים לְכָל הַיְּהוּדִים

10

וְהַחֲסִידִים הַזֵּהִם הָיוּ מְשֻׁמְמִים לְכָל הַיְּהוּדִים

25

וְהַחֲסִידִים הַזֵּהִם הָיוּ מְשֻׁמְמִים לְכָל הַיְּהוּדִים
וְהַחֲסִידִים הַזֵּהִם הָיוּ מְשֻׁמְמִים לְכָל הַיְּהוּדִים
וְהַחֲסִידִים הַזֵּהִם הָיוּ מְשֻׁמְמִים לְכָל הַיְּהוּדִים
וְהַחֲסִידִים הַזֵּהִם הָיוּ מְשֻׁמְמִים לְכָל הַיְּהוּדִים

15

וְהַחֲסִידִים הַזֵּהִם הָיוּ מְשֻׁמְמִים לְכָל הַיְּהוּדִים
וְהַחֲסִידִים הַזֵּהִם הָיוּ מְשֻׁמְמִים לְכָל הַיְּהוּדִים
וְהַחֲסִידִים הַזֵּהִם הָיוּ מְשֻׁמְמִים לְכָל הַיְּהוּדִים
וְהַחֲסִידִים הַזֵּהִם הָיוּ מְשֻׁמְמִים לְכָל הַיְּהוּדִים

5

וְהַחֲסִידִים הַזֵּהִם הָיוּ מְשֻׁמְמִים לְכָל הַיְּהוּדִים
וְהַחֲסִידִים הַזֵּהִם הָיוּ מְשֻׁמְמִים לְכָל הַיְּהוּדִים
וְהַחֲסִידִים הַזֵּהִם הָיוּ מְשֻׁמְמִים לְכָל הַיְּהוּדִים
וְהַחֲסִידִים הַזֵּהִם הָיוּ מְשֻׁמְמִים לְכָל הַיְּהוּדִים

a) C in inv. order. b) C וְהַחֲסִידִים! c) C om. d) C וְהַחֲסִידִים.

e) Wanting in C. f) C וְהַחֲסִידִים. The following three words I have added by way of conjecture. g) C וְהַחֲסִידִים. h) C וְהַחֲסִידִים. i) C in inv. ord.

[illegible]

a) Widm., Gutbir and Trost **אדערטא**. b) Widm. and Gutb. **אדערטא**.

c) Widm., Gut. and Trost add. **u**. d) This passage is omitted in B. e) I have added these words. B and C om. f) C adds **ml**.

45, 1
 1
 5
 5
 10
 15

[illegible]

a) C ,m. b) C om. c) B adds *ḥalae*. d) Read *ḥalae*. C. *ḥalae*. e) add *yûdh*.

43, 1 ^{a)} ^{b)} ^{c)} ^{d)} ^{e)} ^{f)} ^{g)} ^{h)} ⁱ⁾ ^{j)} ^{k)} ^{l)} ^{m)} ⁿ⁾ ^{o)} ^{p)} ^{q)} ^{r)} ^{s)} ^{t)}

a) B omits all this; then reads ^{a)} ^{b)} C om. c) C adds ^{c)} ^{d)} C adds ^{d)} ^{e)} B om. ^{f)} B and C, ^{g)} C ^{h)} C without ^{h)} ⁱ⁾ C ^{j)} C and B ^{k)} ^{l)} B and C ^{m)} A ⁿ⁾ A om. C ^{o)} B and C with ^{p)} B and C ^{q)} A om. this passage. ^{r)} B ^{s)} A ^{t)} B adds ^{t)} A gives the following in a different order.

1. ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

a) B ¹ ² ³ b) B om. c) C om. B with copula. d) C in inv. order.
 e) C without copula, and then ⁴ ⁵ f) C adds ⁶ g) B and C in inv.
 order. h) C in inv. order. i) A with copula. k) B without ⁷ l) C without ⁸.
 m) A and C om. n) B with copula C with ⁹. o) C om. adding ¹⁰ to the next
 word. p) B reads ¹¹ before ¹². q) C without copula. r) B without
 copula. s) B ¹³ ¹⁴ t) B and C ¹⁵ ¹⁶ &c! u) C ¹⁷ v) C gives these
 examples in a different order. w) A om. x) A om.

37,1 ^{a)} ^{b)} ^{c)} ^{d)} ^{e)} ^{f)} ^{g)} ^{h)} ⁱ⁾ ^{j)} ^{k)} ^{l)} ^{m)} ⁿ⁾ ^{o)} ^{p)} ^{q)} ^{r)} ^{s)} ^{t)} ^{u)} ^{v)} ^{w)} ^{x)} ^{y)} ^{z)} ^{aa)} ^{ab)} ^{ac)} ^{ad)} ^{ae)} ^{af)} ^{ag)} ^{ah)} ^{ai)} ^{aj)} ^{ak)} ^{al)} ^{am)} ^{an)} ^{ao)} ^{ap)} ^{aq)} ^{ar)} ^{as)} ^{at)} ^{au)} ^{av)} ^{aw)} ^{ax)} ^{ay)} ^{az)} ^{ba)} ^{bb)} ^{bc)} ^{bd)} ^{be)} ^{bf)} ^{bg)} ^{bh)} ^{bi)} ^{bj)} ^{bk)} ^{bl)} ^{bm)} ^{bn)} ^{bo)} ^{bp)} ^{bq)} ^{br)} ^{bs)} ^{bt)} ^{bu)} ^{bv)} ^{bw)} ^{bx)} ^{by)} ^{bz)} ^{ca)} ^{cb)} ^{cc)} ^{cd)} ^{ce)} ^{cf)} ^{cg)} ^{ch)} ^{ci)} ^{cj)} ^{ck)} ^{cl)} ^{cm)} ^{cn)} ^{co)} ^{cp)} ^{cq)} ^{cr)} ^{cs)} ^{ct)} ^{cu)} ^{cv)} ^{cw)} ^{cx)} ^{cy)} ^{cz)} ^{da)} ^{db)} ^{dc)} ^{dd)} ^{de)} ^{df)} ^{dg)} ^{dh)} ^{di)} ^{dj)} ^{dk)} ^{dl)} ^{dm)} ^{dn)} ^{do)} ^{dp)} ^{dq)} ^{dr)} ^{ds)} ^{dt)} ^{du)} ^{dv)} ^{dw)} ^{dx)} ^{dy)} ^{dz)} ^{ea)} ^{eb)} ^{ec)} ^{ed)} ^{ee)} ^{ef)} ^{eg)} ^{eh)} ^{ei)} ^{ej)} ^{ek)} ^{el)} ^{em)} ^{en)} ^{eo)} ^{ep)} ^{eq)} ^{er)} ^{es)} ^{et)} ^{eu)} ^{ev)} ^{ew)} ^{ex)} ^{ey)} ^{ez)} ^{fa)} ^{fb)} ^{fc)} ^{fd)} ^{fe)} ^{ff)} ^{fg)} ^{fh)} ^{fi)} ^{fj)} ^{fk)} ^{fl)} ^{fm)} ^{fn)} ^{fo)} ^{fp)} ^{fq)} ^{fr)} ^{fs)} ^{ft)} ^{fu)} ^{fv)} ^{fw)} ^{fx)} ^{fy)} ^{fz)} ^{ga)} ^{gb)} ^{gc)} ^{gd)} ^{ge)} ^{gf)} ^{gg)} ^{gh)} ^{gi)} ^{gj)} ^{gk)} ^{gl)} ^{gm)} ^{gn)} ^{go)} ^{gp)} ^{gq)} ^{gr)} ^{gs)} ^{gt)} ^{gu)} ^{gv)} ^{gw)} ^{gx)} ^{gy)} ^{gz)} ^{ha)} ^{hb)} ^{hc)} ^{hd)} ^{he)} ^{hf)} ^{hg)} ^{hh)} ^{hi)} ^{hj)} ^{hk)} ^{hl)} ^{hm)} ^{hn)} ^{ho)} ^{hp)} ^{hq)} ^{hr)} ^{hs)} ^{ht)} ^{hu)} ^{hv)} ^{hw)} ^{hx)} ^{hy)} ^{hz)} ^{ia)} ^{ib)} ^{ic)} ^{id)} ^{ie)} ^{if)} ^{ig)} ^{ih)} ⁱⁱ⁾ ^{ij)} ^{ik)} ^{il)} ^{im)} ⁱⁿ⁾ ^{io)} ^{ip)} ^{iq)} ^{ir)} ^{is)} ^{it)} ^{iu)} ^{iv)} ^{iw)} ^{ix)} ^{iy)} ^{iz)} ^{ja)} ^{jb)} ^{jc)} ^{jd)} ^{je)} ^{jf)} ^{jj)} ^{jk)} ^{jl)} ^{jm)} ^{jn)} ^{jo)} ^{jp)} ^{jq)} ^{jr)} ^{js)} ^{jt)} ^{ju)} ^{kv)} ^{kw)} ^{kx)} ^{ky)} ^{kz)} ^{la)} ^{lb)} ^{lc)} ^{ld)} ^{le)} ^{lf)} ^{lg)} ^{lh)} ^{li)} ^{lj)} ^{lk)} ^{ll)} ^{lm)} ^{ln)} ^{lo)} ^{lp)} ^{lq)} ^{lr)} ^{ls)} ^{lt)} ^{lu)} ^{lv)} ^{lw)} ^{lx)} ^{ly)} ^{lz)} ^{ma)} ^{mb)} ^{mc)} ^{md)} ^{me)} ^{mf)} ^{mg)} ^{mh)} ^{mi)} ^{mj)} ^{mk)} ^{ml)} ^{mn)} ^{mo)} ^{mp)} ^{mq)} ^{mr)} ^{ms)} ^{mt)} ^{mu)} ^{mv)} ^{mw)} ^{mx)} ^{my)} ^{mz)} ^{na)} ^{nb)} ^{nc)} ^{nd)} ^{ne)} ^{nf)} ^{ng)} ^{nh)} ⁿⁱ⁾ ^{nj)} ^{nk)} ^{nl)} ^{nm)} ⁿⁿ⁾ ^{no)} ^{np)} ^{nq)} ^{nr)} ^{ns)} ^{nt)} ^{nu)} ^{nv)} ^{nw)} ^{nx)} ^{ny)} ^{nz)} ^{oa)} ^{ob)} ^{oc)} ^{od)} ^{oe)} ^{of)} ^{og)} ^{oh)} ^{oi)} ^{oj)} ^{ok)} ^{ol)} ^{om)} ^{on)} ^{oo)} ^{op)} ^{oq)} ^{or)} ^{os)} ^{ot)} ^{ou)} ^{ov)} ^{ow)} ^{ox)} ^{oy)} ^{oz)} ^{pa)} ^{pb)} ^{pc)} ^{pd)} ^{pe)} ^{pf)} ^{pg)} ^{ph)} ^{pi)} ^{pj)} ^{pk)} ^{pl)} ^{pm)} ^{pn)} ^{po)} ^{pp)} ^{pq)} ^{pr)} ^{ps)} ^{pt)} ^{pu)} ^{pv)} ^{pw)} ^{px)} ^{py)} ^{pz)} ^{qa)} ^{qb)} ^{qc)} ^{qd)} ^{qe)} ^{qf)} ^{qg)} ^{qh)} ^{qi)} ^{qj)} ^{qk)} ^{ql)} ^{qm)} ^{qn)} ^{qo)} ^{qp)} ^{qq)} ^{qr)} ^{qs)} ^{qt)} ^{qu)} ^{qv)} ^{qw)} ^{qx)} ^{qy)} ^{qz)} ^{ra)} ^{rb)} ^{rc)} ^{rd)} ^{re)} ^{rf)} ^{rg)} ^{rh)} ^{ri)} ^{rj)} ^{rk)} ^{rl)} ^{rm)} ^{rn)} ^{ro)} ^{rp)} ^{rq)} ^{rr)} ^{rs)} ^{rt)} ^{ru)} ^{rv)} ^{rw)} ^{rx)} ^{ry)} ^{rz)} ^{sa)} ^{sb)} ^{sc)} ^{sd)} ^{se)} ^{sf)} ^{sg)} ^{sh)} ^{si)} ^{sj)} ^{sk)} ^{sl)} ^{sm)} ^{sn)} ^{so)} ^{sp)} ^{sq)} ^{sr)} ^{ss)} ^{st)} ^{su)} ^{sv)} ^{sw)} ^{sx)} ^{sy)} ^{sz)} ^{ta)} ^{tb)} ^{tc)} ^{td)} ^{te)} ^{tf)} ^{tg)} ^{th)} ^{ti)} ^{tj)} ^{tk)} ^{tl)} ^{tm)} ^{tn)} ^{to)} ^{tp)} ^{tr)} ^{ts)} ^{tt)} ^{tu)} ^{tv)} ^{tw)} ^{tx)} ^{ty)} ^{tz)} ^{ua)} ^{ub)} ^{uc)} ^{ud)} ^{ue)} ^{uf)} ^{ug)} ^{uh)} ^{ui)} ^{uj)} ^{uk)} ^{ul)} ^{um)} ^{un)} ^{uo)} ^{up)} ^{uq)} ^{ur)} ^{us)} ^{ut)} ^{uu)} ^{uv)} ^{uw)} ^{ux)} ^{uy)} ^{uz)} ^{va)} ^{vb)} ^{vc)} ^{vd)} ^{ve)} ^{vf)} ^{vg)} ^{vh)} ^{vi)} ^{vj)} ^{vk)} ^{vl)} ^{vm)} ^{vn)} ^{vo)} ^{vp)} ^{vq)} ^{vr)} ^{vs)} ^{vt)} ^{vu)} ^{vv)} ^{vw)} ^{vx)} ^{vy)} ^{vz)} ^{wa)} ^{wb)} ^{wc)} ^{wd)} ^{we)} ^{wf)} ^{wg)} ^{wh)} ^{wi)} ^{wj)} ^{wk)} ^{wl)} ^{wm)} ^{wn)} ^{wo)} ^{wp)} ^{wq)} ^{wr)} ^{ws)} ^{wt)} ^{wu)} ^{wv)} ^{ww)} ^{wx)} ^{wy)} ^{wz)} ^{xa)} ^{xb)} ^{xc)} ^{xd)} ^{xe)} ^{xf)} ^{xg)} ^{xh)} ^{xi)} ^{xj)} ^{xk)} ^{xl)} ^{xm)} ^{xn)} ^{xo)} ^{xp)} ^{xq)} ^{xr)} ^{xs)} ^{xt)} ^{xu)} ^{xv)} ^{xw)} ^{xx)} ^{xy)} ^{xz)} ^{ya)} ^{yb)} ^{yc)} ^{yd)} ^{ye)} ^{yf)} ^{yg)} ^{yh)} ^{yi)} ^{yj)} ^{yk)} ^{yl)} ^{ym)} ^{yn)} ^{yo)} ^{yp)} ^{yq)} ^{yr)} ^{ys)} ^{yt)} ^{yu)} ^{yv)} ^{yw)} ^{yx)} ^{yy)} ^{yz)} ^{za)} ^{zb)} ^{zc)} ^{zd)} ^{ze)} ^{zf)} ^{zg)} ^{zh)} ^{zi)} ^{zj)} ^{zk)} ^{zl)} ^{zm)} ^{zn)} ^{zo)} ^{zp)} ^{zq)} ^{zr)} ^{zs)} ^{zt)} ^{zu)} ^{zv)} ^{zw)} ^{zx)} ^{zy)} ^{zz)}

a) For this C ^{١٢}١٢. M has ^{١٢}١٢ and adds ^{١٢}١٢. b) Thus B and M. A and C om. c) M with s^oyâmê. C ^{١٢}١٢. Sever.=A. d) M om. e) M om. f) M without copula. g) A om. h) C ^{١٢}١٢. i) M, ^{١٢}١٢. k) C om. l) A and C om. m) C om. For ^{١٢}١٢ which M also reads, A has ^{١٢}١٢. n) B, C, Severus, M reads for all this: ^{١٢}١٢ (C om.) ^{١٢}١٢ ^{١٢}١٢. o) C om. p) C without ^{١٢}١٢. q) A om ^{١٢}١٢. C for this ^{١٢}١٢. r) C for this ^{١٢}١٢ ^{١٢}١٢. s) B and C om. t) For this C ^{١٢}١٢ ^{١٢}١٢.

15 ^{a)} ^{b)} ^{c)} ^{d)} ^{e)} ^{f)} ^{g)} ^{h)} ⁱ⁾ ^{j)} ^{k)} ^{l)} ^{m)} ⁿ⁾
 20 ^{a)} ^{b)} ^{c)} ^{d)} ^{e)} ^{f)} ^{g)} ^{h)} ⁱ⁾ ^{j)} ^{k)} ^{l)} ^{m)} ⁿ⁾
 25 ^{a)} ^{b)} ^{c)} ^{d)} ^{e)} ^{f)} ^{g)} ^{h)} ⁱ⁾ ^{j)} ^{k)} ^{l)} ^{m)} ⁿ⁾
 30 ^{a)} ^{b)} ^{c)} ^{d)} ^{e)} ^{f)} ^{g)} ^{h)} ⁱ⁾ ^{j)} ^{k)} ^{l)} ^{m)} ⁿ⁾

a) C omits the copula altogether in the examples, B partly. b) C ¹
² c) C reads the sing. without ³ d) A om. e) C ⁴
⁵ f) A and C om. g) A omits ⁶ h) C in inv. order. i) A om. copula.
 k) C om. B reads ⁷ and then ⁸ l) B and C
 without copula. m) Wanting in C. n) A om.

.^{a)} ^{b)} ^{c)} ^{d)} ^{e)} ^{f)} ^{g)} ^{h)} ⁱ⁾ ^{j)} ^{k)} ^{l)} ^{m)} ⁿ⁾ ^{o)} ^{p)} ^{q)} ^{r)} ^{s)} ^{t)} ^{u)} ^{v)} ^{w)} ^{x)} ^{y)} ^{z)} ^{aa)} ^{ab)} ^{ac)} ^{ad)} ^{ae)} ^{af)} ^{ag)} ^{ah)} ^{ai)} ^{aj)} ^{ak)} ^{al)} ^{am)} ^{an)} ^{ao)} ^{ap)} ^{aq)} ^{ar)} ^{as)} ^{at)} ^{au)} ^{av)} ^{aw)} ^{ax)} ^{ay)} ^{az)} ^{ba)} ^{bb)} ^{bc)} ^{bd)} ^{be)} ^{bf)} ^{bg)} ^{bh)} ^{bi)} ^{bj)} ^{bk)} ^{bl)} ^{bm)} ^{bn)} ^{bo)} ^{bp)} ^{bq)} ^{br)} ^{bs)} ^{bt)} ^{bu)} ^{bv)} ^{bw)} ^{bx)} ^{by)} ^{bz)} ^{ca)} ^{cb)} ^{cc)} ^{cd)} ^{ce)} ^{cf)} ^{cg)} ^{ch)} ^{ci)} ^{cj)} ^{ck)} ^{cl)} ^{cm)} ^{cn)} ^{co)} ^{cp)} ^{cq)} ^{cr)} ^{cs)} ^{ct)} ^{cu)} ^{cv)} ^{cw)} ^{cx)} ^{cy)} ^{cz)} ^{da)} ^{db)} ^{dc)} ^{dd)} ^{de)} ^{df)} ^{dg)} ^{dh)} ^{di)} ^{dj)} ^{dk)} ^{dl)} ^{dm)} ^{dn)} ^{do)} ^{dp)} ^{dq)} ^{dr)} ^{ds)} ^{dt)} ^{du)} ^{dv)} ^{dw)} ^{dx)} ^{dy)} ^{dz)} ^{ea)} ^{eb)} ^{ec)} ^{ed)} ^{ee)} ^{ef)} ^{eg)} ^{eh)} ^{ei)} ^{ej)} ^{ek)} ^{el)} ^{em)} ^{en)} ^{eo)} ^{ep)} ^{eq)} ^{er)} ^{es)} ^{et)} ^{eu)} ^{ev)} ^{ew)} ^{ex)} ^{ey)} ^{ez)} ^{fa)} ^{fb)} ^{fc)} ^{fd)} ^{fe)} ^{ff)} ^{fg)} ^{fh)} ^{fi)} ^{fj)} ^{fk)} ^{fl)} ^{fm)} ^{fn)} ^{fo)} ^{fp)} ^{fq)} ^{fr)} ^{fs)} ^{ft)} ^{fu)} ^{fv)} ^{fw)} ^{fx)} ^{fy)} ^{fz)} ^{ga)} ^{gb)} ^{gc)} ^{gd)} ^{ge)} ^{gf)} ^{gg)} ^{gh)} ^{gi)} ^{gj)} ^{gk)} ^{gl)} ^{gm)} ^{gn)} ^{go)} ^{gp)} ^{gq)} ^{gr)} ^{gs)} ^{gt)} ^{gu)} ^{gv)} ^{gw)} ^{gx)} ^{gy)} ^{gz)} ^{ha)} ^{hb)} ^{hc)} ^{hd)} ^{he)} ^{hf)} ^{hg)} ^{hh)} ^{hi)} ^{hj)} ^{hk)} ^{hl)} ^{hm)} ^{hn)} ^{ho)} ^{hp)} ^{hq)} ^{hr)} ^{hs)} ^{ht)} ^{hu)} ^{hv)} ^{hw)} ^{hx)} ^{hy)} ^{hz)} ^{ia)} ^{ib)} ^{ic)} ^{id)} ^{ie)} ^{if)} ^{ig)} ^{ih)} ⁱⁱ⁾ ^{ij)} ^{ik)} ^{il)} ^{im)} ⁱⁿ⁾ ^{io)} ^{ip)} ^{iq)} ^{ir)} ^{is)} ^{it)} ^{iu)} ^{iv)} ^{iw)} ^{ix)} ^{iy)} ^{iz)} ^{ja)} ^{jb)} ^{jc)} ^{jd)} ^{je)} ^{jf)} ^{jj)} ^{jk)} ^{jl)} ^{jm)} ^{jn)} ^{jo)} ^{jp)} ^{jq)} ^{jr)} ^{js)} ^{jt)} ^{ju)} ^{jv)} ^{jw)} ^{jx)} ^{ky)} ^{kz)} ^{la)} ^{lb)} ^{lc)} ^{ld)} ^{le)} ^{lf)} ^{lg)} ^{lh)} ^{li)} ^{lj)} ^{lk)} ^{ll)} ^{lm)} ^{ln)} ^{lo)} ^{lp)} ^{lq)} ^{lr)} ^{ls)} ^{lt)} ^{lu)} ^{lv)} ^{lw)} ^{lx)} ^{ly)} ^{lz)} ^{ma)} ^{mb)} ^{mc)} ^{md)} ^{me)} ^{mf)} ^{mg)} ^{mh)} ^{mi)} ^{mj)} ^{mk)} ^{ml)} ^{mn)} ^{mo)} ^{mp)} ^{mq)} ^{mr)} ^{ms)} ^{mt)} ^{mu)} ^{mv)} ^{mw)} ^{mx)} ^{my)} ^{mz)} ^{na)} ^{nb)} ^{nc)} ^{nd)} ^{ne)} ^{nf)} ^{ng)} ^{nh)} ⁿⁱ⁾ ^{nj)} ^{nk)} ^{nl)} ^{nm)} ⁿⁿ⁾ ^{no)} ^{np)} ^{nq)} ^{nr)} ^{ns)} ^{nt)} ^{nu)} ^{nv)} ^{nw)} ^{nx)} ^{ny)} ^{nz)} ^{oa)} ^{ob)} ^{oc)} ^{od)} ^{oe)} ^{of)} ^{og)} ^{oh)} ^{oi)} ^{oj)} ^{ok)} ^{ol)} ^{om)} ^{on)} ^{oo)} ^{op)} ^{oq)} ^{or)} ^{os)} ^{ot)} ^{ou)} ^{ov)} ^{ow)} ^{ox)} ^{oy)} ^{oz)} ^{pa)} ^{pb)} ^{pc)} ^{pd)} ^{pe)} ^{pf)} ^{pg)} ^{ph)} ^{pi)} ^{pj)} ^{pk)} ^{pl)} ^{pm)} ^{pn)} ^{po)} ^{pp)} ^{pq)} ^{pr)} ^{ps)} ^{pt)} ^{pu)} ^{pv)} ^{pw)} ^{px)} ^{py)} ^{pz)} ^{qa)} ^{qb)} ^{qc)} ^{qd)} ^{qe)} ^{qf)} ^{qg)} ^{qh)} ^{qi)} ^{qj)} ^{qk)} ^{ql)} ^{qm)} ^{qn)} ^{qo)} ^{qp)} ^{qq)} ^{qr)} ^{qs)} ^{qt)} ^{qu)} ^{qv)} ^{qw)} ^{qx)} ^{qy)} ^{qz)} ^{ra)} ^{rb)} ^{rc)} ^{rd)} ^{re)} ^{rf)} ^{rg)} ^{rh)} ^{ri)} ^{rj)} ^{rk)} ^{rl)} ^{rm)} ^{rn)} ^{ro)} ^{rp)} ^{rq)} ^{rr)} ^{rs)} ^{rt)} ^{ru)} ^{rv)} ^{rw)} ^{rx)} ^{ry)} ^{rz)} ^{sa)} ^{sb)} ^{sc)} ^{sd)} ^{se)} ^{sf)} ^{sg)} ^{sh)} ^{si)} ^{sj)} ^{sk)} ^{sl)} ^{sm)} ^{sn)} ^{so)} ^{sp)} ^{sq)} ^{sr)} ^{ss)} ^{st)} ^{su)} ^{sv)} ^{sw)} ^{sx)} ^{sy)} ^{sz)} ^{ta)} ^{tb)} ^{tc)} ^{td)} ^{te)} ^{tf)} ^{tg)} ^{th)} ^{ti)} ^{tj)} ^{tk)} ^{tl)} ^{tm)} ^{tn)} ^{to)} ^{tp)} ^{tq)} ^{tr)} ^{ts)} ^{tt)} ^{tu)} ^{tv)} ^{tw)} ^{tx)} ^{ty)} ^{tz)} ^{ua)} ^{ub)} ^{uc)} ^{ud)} ^{ue)} ^{uf)} ^{ug)} ^{uh)} ^{ui)} ^{uj)} ^{uk)} ^{ul)} ^{um)} ^{un)} ^{uo)} ^{up)} ^{uq)} ^{ur)} ^{us)} ^{ut)} ^{uu)} ^{uv)} ^{uw)} ^{ux)} ^{uy)} ^{uz)} ^{va)} ^{vb)} ^{vc)} ^{vd)} ^{ve)} ^{vf)} ^{vg)} ^{vh)} ^{vi)} ^{vj)} ^{vk)} ^{vl)} ^{vm)} ^{vn)} ^{vo)} ^{vp)} ^{vq)} ^{vr)} ^{vs)} ^{vt)} ^{vu)} ^{vv)} ^{vw)} ^{vx)} ^{vy)} ^{vz)} ^{wa)} ^{wb)} ^{wc)} ^{wd)} ^{we)} ^{wf)} ^{wg)} ^{wh)} ^{wi)} ^{wj)} ^{wk)} ^{wl)} ^{wm)} ^{wn)} ^{wo)} ^{wp)} ^{wq)} ^{wr)} ^{ws)} ^{wt)} ^{wu)} ^{wv)} ^{ww)} ^{wx)} ^{wy)} ^{wz)} ^{xa)} ^{xb)} ^{xc)} ^{xd)} ^{xe)} ^{xf)} ^{xg)} ^{xh)} ^{xi)} ^{xj)} ^{xk)} ^{xl)} ^{xm)} ^{xn)} ^{xo)} ^{xp)} ^{xq)} ^{xr)} ^{xs)} ^{xt)} ^{xu)} ^{xv)} ^{xw)} ^{xx)} ^{xy)} ^{xz)} ^{ya)} ^{yb)} ^{yc)} ^{yd)} ^{ye)} ^{yf)} ^{yg)} ^{yh)} ^{yi)} ^{yj)} ^{yk)} ^{yl)} ^{ym)} ^{yn)} ^{yo)} ^{yp)} ^{yq)} ^{yr)} ^{ys)} ^{yt)} ^{yu)} ^{yv)} ^{yw)} ^{yx)} ^{yy)} ^{yz)} ^{za)} ^{zb)} ^{zc)} ^{zd)} ^{ze)} ^{zf)} ^{zg)} ^{zh)} ^{zi)} ^{zj)} ^{zk)} ^{zl)} ^{zm)} ^{zn)} ^{zo)} ^{zp)} ^{zq)} ^{zr)} ^{zs)} ^{zt)} ^{zu)} ^{zv)} ^{zw)} ^{zx)} ^{zy)} ^{zz)}

a) C om. b) I have added yūd^b. c) C 3000! d) B om. C 3000.
 e) C reads for all this 3000. B 3000. 3000.
 f) A and C omit. g) A and C 30. h) A 3000. i) B adds , 30.
 k) C 3000! l) C adds 3000. m) C 30. n) C omits 30. o) A om.
 p) B 3000! q) This is the reading of Severus and Bar Zō'bi fol. 76^a. C
 3000. r) A om. 30. s) B 3000. t) B 3000.
 u) C 3000. v) C 3000.
 b

.നമ്സ്കരം .നമ്സ്കരം b). ഇതു ചന്ദ്ര പുന ഉപജാതമാ

[illegible]

பெரிய கல்வெட்டு. கல்வெட்டு. கல்வெட்டு. கல்வெட்டு.

⁹⁾ ۱. ۲. ۳. ۴. ۵. ۶. ۷. ۸. ۹. ۱۰. ۱۱. ۱۲.

[illegible]

e). \overline{ix} d) $K\overline{K}x \cdot K\overline{K}x$

10 אדם לחדד דבר אמת ונפלא שגא מחבלת שגא

[illegible]

യൂണൈറ്റഡ് നേഷനും^{h)} ഇന്റർനെറ്റ് സെന്ററി^{g)} നവീന . പരിഭാ, ന

നമ്പരം ¹⁾. *നാലാം ക്ക്തവ്യമായിട്ടുള്ളത് ²⁾ പൂർണ്ണമായും ചുരുക്കം

10 ନାମ ଲେଖନଙ୍କ ନାମ ଲେଖନଙ୍କ ନାମ ଲେଖନଙ୍କ ନାମ ଲେଖନଙ୍କ ନାମ

m), ന കൂടെയും .കൂടെ കൂടെയും കൂടെയും യേശുവിൽ 15

[illegible][illegible]

പ്ര നം: ഇതു ഓ. നിലവാരം ^{r)} നന്നായി നോക്കി ന ^{q)} നോക്കൂ.



15 നക്ഷത്രം നശിതം | യജ്ഞം നശിതം | നക്ഷത്രം നശിതം |

പരിശോധന . നമ്പർ ൨൦ നമ്പർ ൨൦ നമ്പർ ൨൦ നമ്പർ ൨൦ 20

a) C نعلم. b) C نرى. c) Wanting in C. d) B twice. e) A om.

f) C **ዕ.ጊገ.** g) Thus A B and Severus fol. 12b. h) C **ጸፅፀጸ.** i) B

കുറിപ്പ്. k) Thus B and Severus loc. cit. A without **κ**. l) C om. m) A

om. n) A B and Severus loc. cit. C   o) B om. p) B .

q) C **ಅನುಗಮ** B adds **ನೀನ!** r) C **ಅನುಕರಣ**. s) C **ನಿರ್ದೋಷ**. t) C om.

10 וַיְהִי־לֵהֱבִיב מִדֶּמַּי לְעֵינַי שֶׁיִּשְׁתָּן. | כִּי. וַיִּחַבֵּן אֶת־
 לִשְׁתִּי^{a)} וְלִשְׁתִּי וַיִּזְכַּק מִלֵּם תָּלַם. כִּי וַיִּזְכַּק מִלֵּם לְכָל
 בְּמִי חֲזָקָה חֲזָקָה וַיִּחַקֵּן חֲזָקָה. ^{b)} כִּי מִלֵּם^{c)} מִלֵּם
 וַיִּזְכַּק^{d)} וַיִּחַקֵּן בְּחַלֵּל מִדֶּמַּי. מִדֶּמַּי וַיִּזְכַּק מִלֵּם
 מִלֵּם וַיִּזְכַּק מִלֵּם וַיִּזְכַּק מִלֵּם^{e)} וַיִּזְכַּק מִלֵּם^{f)} מִלֵּם
 תָּלַם^{g)} מִלֵּם. כִּי^{h)} וַיִּזְכַּק מִלֵּם חֲזָקָה חֲזָקָה
 15 מִלֵּםⁱ⁾ כִּי מִלֵּם מִלֵּם^{k)} בְּמִי מִלֵּם. | וַיִּזְכַּק מִלֵּם בְּמִי מִלֵּם.
 *וַיִּזְכַּק מִלֵּם בְּמִי. ^{l)} וַיִּזְכַּק מִלֵּם^{m)} מִלֵּם.
 *וַיִּזְכַּק מִלֵּם בְּמִי מִלֵּם מִלֵּם מִלֵּם
 10 מִלֵּםⁿ⁾.

ד. וַיִּזְכַּק^{o)} מִלֵּם בְּמִי מִלֵּם^{p)} מִלֵּם מִלֵּם מִלֵּם.

20 | וַיִּזְכַּק מִלֵּם בְּמִי מִלֵּם מִלֵּם מִלֵּם מִלֵּם
 מִלֵּם^{p)} וַיִּזְכַּק מִלֵּם בְּמִי מִלֵּם *וַיִּזְכַּק מִלֵּם^{q)} מִלֵּם מִלֵּם
 וַיִּזְכַּק מִלֵּם מִלֵּם. כִּי^{r)} וַיִּזְכַּק מִלֵּם. וַיִּזְכַּק מִלֵּם.
 15 וַיִּזְכַּק מִלֵּם. וַיִּזְכַּק מִלֵּם. וַיִּזְכַּק מִלֵּם. וַיִּזְכַּק מִלֵּם.
 25 וַיִּזְכַּק מִלֵּם. וַיִּזְכַּק מִלֵּם. | וַיִּזְכַּק מִלֵּם^{s)} מִלֵּם מִלֵּם.
 וַיִּזְכַּק מִלֵּם^{t)} מִלֵּם. וַיִּזְכַּק מִלֵּם^{u)} מִלֵּם. וַיִּזְכַּק מִלֵּם^{v)} מִלֵּם.

a) C לִשְׁתִּי. b) C חֲזָקָה M. חֲזָקָה וַיִּזְכַּק. c) B C and M om.
 d) C adds מִלֵּם. e) C וַיִּזְכַּק. f) M without ד. g) B and C om. h) M om.
 i) A לִשְׁתִּי. k) B C and M וַיִּזְכַּק &c. l) C om. m) C om ד. n) For
 this C has מִלֵּם מִלֵּם. o) C וַיִּזְכַּק. B adds מִלֵּם. p) C om. q) מִלֵּם
 וַיִּזְכַּק. r) B וַיִּזְכַּק. s) A om C וַיִּזְכַּק. t) A om. v) C וַיִּזְכַּק.

20. ^{a)} כִּי לֵאמֹר וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל | וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל ^{b)} וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
 5 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל ^{c)} וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל ^{d)} וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
 25 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל ^{e)} וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל ^{f)} וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
 30 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל ^{g)} וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
 27, 1 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל ^{h)} וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל ⁱ⁾ וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
 15 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל ^{j)} וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
 5 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל ^{k)} וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
 10 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל ^{l)} וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
 20 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל ^{m)} וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל ⁿ⁾ וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל

a) A adds כִּי. b) B in inverted order. c) C וְהָיָה. d) Wanting
 in C. e) A and C, וְהָיָה. f) A omits. g) B וְהָיָה. C
וְהָיָה. h) B and C וְהָיָה. i) C without yûd^h. k) C וְהָיָה.
 l) B and C without dâlat^h. m) C adds dâlat^h. n) C וְהָיָה.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

a) A om. b) C 2. c) B 2. d) B 2. e) B and C without the copula. f) C om. g) B has this word twice. h) B adds the copula. i) B without the copula, and with following 2. k) A 2. C 2. l) C 2. m) B 2.

കുടിയൻ കുടിയൻ

١. حبنة.

לחי, כלל, כי שם מופיעה המילה.

מדינת ישראל.

ಕಲ್ಲುಗಳಿಂದಲೂ ಕೂಡ ಕಟ್ಟಡವನ್ನು ಕಟ್ಟಬಹುದು

حکمت

• പ്രകൃതിയുടെയും മനുഷ്യന്റെയും ഇടപെടലുകളുടെയും

Եւ ինչպէս զիս ինչպէս ինչպէս
 Եւ ինչպէս զիս ինչպէս ինչպէս
 Եւ ինչպէս զիս ինչպէս ինչպէս

Princeton University Library



32101 077791083